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THE INCREASE AND THE DIFFUSION OF HISTORICAL KNOWLEDGE[1]

By its Constitution the American Catholic Historical Association declares its object to be "to promote study and research in the field of Catholic history." Both study and research are to be promoted, and evidently not only among the members of the Association but in wider circles as well. In fact nothing could be more desirable to the Association than to be instrumental in making every American Catholic a genuine student of Catholic history within the limits of his opportunity.

These two terms, research and study, seem to indicate two phases of endeavor: the increase of historical knowledge and its diffusion. *The amount of historical knowledge in the world depends entirely upon research,* and can be augmented by no other means. We can communicate to others just so much concerning the events of the past, secular as well as ecclesiastical, as the sources referring to each individual fact have taught us, and farther we are not allowed to go. The panegyrist of St. Patrick may say no more of the life of the great apostle than is vouched for by the sources. In defending a Pope against accusations we must rely completely and exclusively upon the result of the labor of those who have investigated the sources. Whatever is beyond that may be material for a novel or a pious romance, but it is not history.

Nor can our historical lore be added to except by the same means: research, investigation, examination, of the sources. Considered in itself, the amount of historical information which is contained in the archives of ecclesiastical and secular offices, the books of the libraries of the world, the inscriptions found on the walls of ancient buildings or in and on sepulchres, the remains of art and handicraft, the oral traditions—this amount is practically boundless. But all the evidence which these

[1] Paper read at first Annual Meeting of the American Catholic Historical Association, Washington, D. C., December 27, 1920.

witnesses of the past are able to give avails us nothing, unless there are those who listen to them, who take down and sift and combine their testimony, and then communicate to us others what they have learned and discovered. In so far as this has been done—and it requires much labor, energy, and patience—so far does our actual historical knowledge reach, and no farther. There is no other way of extending its boundaries than the same toilsome method of research, the *investigation is labor et mora*, laborious and enduring investigation, as Pope Leo XIII says in his Brief on Historical Studies.

One of the most instructive instances of such an increase in historical knowledge in consequence of research is the early history of the Hellenic lands. Some fifty years ago we had only hazy notions of the conditions of these islands and coasts and their population prior to the year 1000 B. C., but investigations, continued perseveringly for years, have brought to light the fact that many centuries before that date the shores of the Aegean Seas were alive with the activity of highly cultured races; and although our knowledge is still far from satisfying our curiosity, it is surprising how much we now know either with certainty or with a high degree of probability.

To mention an instance nearer home, it was always very well known that the Catholics of Ireland and England during the centuries of persecution were forced to establish their educational and monastic institutions outside their own countries on the continent. But we had no clear idea of the circumstances that led to the foundation of each establishment, of its difficulties and successes. Now, however, we possess at least two works on these important institutions. Our Dr. Guilday, the prime mover of our American Catholic Historical Association, has given us the result of a careful and painstaking study of the sources in a precious volume, *The English Colleges and Convents in the Low Countries*. Let us hope he will soon be able to follow it up by other volumes on the same subject. And the Benedictine Father Nolan in another work tells us what the sources, hitherto silent, have recounted to him on the eventful career of one particular institution, the famous convent of the *Nuns of Ypres*.

Sometimes the increase of historical knowledge consists in the correction of errors. These, says Leo XIII, must be refuted

adeundis rerum fontibus, "by going directly to the sources." For centuries the French Pope, John XXII (1317–1334), was held up to the detestation of mankind as a miser, a cruel and greedy despot, who by all means fair and foul gathered untold millions chiefly for the benefit of unworthy relatives. But when Pope Leo XIII had opened the Papal archives to the students of history, German and French Catholic scholars set to work examining the account books of John XXII, which are still extant, and after years of laborious research their publications gave the lie to all those incriminations.

These few instances may serve to convince us more fully of the fact that genuine historical knowledge extends just so far as the investigation of the sources has blazed the way, and that therefore research work is the most important function of the science of history. If on the other hand some historical view, say, on the migration of the nations, or on the character of the invaders of Spain, is once accepted by historians of repute, we may indeed be inclined to doubt it, but we have no right to declare it unfounded unless we prove our own view from sources, *adeundis rerum fontibus*. We must either find sources not utilized by our adversaries, or we must show that the sources used by them have been misunderstood or misinterpreted. Unproven assertions can carry no weight, however brilliantly they may be proposed.

To render this all-important function of research easier, and to make it possible to a larger number of students, great enterprises have been undertaken by individuals, by learned societies, and by the governments of various states. There are the magnificent collections of European sources brought out chiefly by public subsidies: the *Monumenta Germaniae Historica* with its long row of volumes, referring in the first place to the history of Germany and German nations; the *Collection de Textes pour servir a l'Etude de l'histoire*, published by France. These and numerous other collections, some general, some confined to particular phases or events, as, the Council of Trent, the Avignon Period, the French Revolution, put many scholars in a position to engage in useful research work far away from the place where the original documents are preserved, and without being obliged to look them up, perhaps, in a number of distant depositories.

Historical societies as well as state governments furthermore promote research work by subsidizing able workers or paying for the publication of their books, which often are of such nature that the sale alone would never reimburse the publisher, much less leave anything over for the author. In some important cities, so-called *Historical Institutes* have been established to serve as headquarters for original work in archives, libraries, and other depositories of historical documents. The City of the Popes, above all, offers the most valuable information concerning the history of the whole world, including countries as far distant as Greenland. From a list printed in 1903 it appears that there were in Rome at that date Historical Institutes maintained by Holland, Belgium, Hungary, Italy, France, Austria, Prussia, and by the Görres Society of the German Catholics. To these should be added the several Archeological Institutes, as, the American School of Classic Studies at Athens, which carry on a kind of work closely connected with history.

The fact that many of these Institutes are presumably manned by non-Catholics should not disconcert us too much. Those of the non-Catholic historians of our days who work directly on the sources and from the sources, as a class, honestly and sincerely seek the truth and nothing but the truth. More than one Protestant fable has been forever relegated to the scrap-heap by the labor of fair-minded non-Catholics. Indications are that the number of such unbiased investigators is on the increase. Witness among other things the hearty welcome given to our nascent organization by the American Historical Association, a society which looks back upon an existence of nearly forty years. It is not the non-Catholic research workers that rehash the oft-refuted slanders against us and our Church, but chiefly the little fry of the penny-a-liners who concoct the "historical contributions" for the Sunday editions of the newspapers, or the wild charges of the publications of the "Menace" class.

Let us hope, then, that our new American Catholic Historical Association will soon be able to contribute a considerable share to the increase of sound historical knowledge by vigorously promoting historical research. Let us hope that men will be found fitted as well as willing to undertake the toilsome task

of gathering and examining sources and throwing the light of the past, the only light which really illumines, upon the events of the past. Let us hope that our Association will be in a position to assist these workers both by competent advice and, if need be, by financial aid, especially by securing a market for the fruits of their patient labor.

We now come to our second point, the *Diffusion of Historical Knowledge*. History is no occult science. Its teachings are not to be the privileged possession of a small initiated caste. It participates in the general character of all good things, the tendency to diffuse itself. *Bonum est diffusivum sui.* If, therefore, we mean to treat history as its nature demands, the promotion of a general study of this noble branch must be part of our program.

We welcome the appearance of books written in a more popular vein. Happily many even of those works, which for the first time disclose the true character of a period or fact directly from the sources, are cast in such a language as to appeal to the average educated reader. This is the case with Janssen's *History of the German People*, that epoch-making work on the century of the Reformation; with the *Histories of the Popes* both by Pastor and Mann; while the *Life of Luther* by Grisar represents as some think rather "hard reading."

Most popular books do not go directly to the last sources but utilize the results of the labor of others. They may not be so deep, but they are no less useful for the diffusion of actual knowledge in a larger public. Works of this kind have indeed the right of existence. No less a person than Pope Leo XIII refers to them when he says that, after the more ponderous works which are based immediately upon the testimony of documents have once been produced, the next step would be to pick from these the more prominent points and clothe them in an appropriate language for wider circles. Although this is not so difficult, it will, he says, produce no little good, and it is an occupation to which even the most excellent minds may devote their industry.[2]

[2]Under the term books we include, of course, pamphlets also. Many a tiny looking pamphlet may have the scientific and instructive value of a pretentious volume.

All these publications will carry the message of Catholic history to a larger public and will rouse and foster a general interest in the events of the Christian past. Let us encourage the writers and publishers of historical works by buying them for ourselves and for our friends—books often make a very appropriate sort of present—or even for those outside the Faith. Let us recommend them in our private conversation, and, perhaps, if there is a good occasion, in public addresses. There was a time when, locally at least, an indulgence could be gained by every effort made to contribute to the spread of good books. The fact that this inducement no longer exists does not make activity of this kind less commendable or useful for the public weal.

Many attempts have been made to secure the acquisition of Catholic books by our public libraries. The articles on this subject contributed to our Catholic press, and the pamphlets published for this purpose, make quite a literature. Although the results were nowhere so satisfactory as was anticipated, we should not overlook the fact that in consequence of this campaigning, thousands of Catholic books are now on the shelves of our public libraries, and are at the disposal of all who want to see the Catholic side of many an historical controversy. Often liberal-minded Catholics or wide-awake societies have presented these works. But while these endeavors are certainly commendable, we should remember the Catholic libraries even more. There are in some cities large Catholic book collections open to general use. There are the libraries of sodalities and other societies. It is incredible how much good these insignificant libraries are apt to do. There are, last not least, the libraries of our Catholic academies, high schools, and colleges. They should indeed not be overlooked. The Apostle exhorts us to show our interest first of all to the *Domestici Fidei*, the members of the household of the Faith. It is here that above all a sound scientific and historical sentiment must be fostered. Book donations need not necessarily go into the hundreds of dollars. If we think it beneath our dignity to donate a dollar or two, a book costing a dollar or two is always an appropriate gift, provided only it will fit into the collection to which it goes.

On the same line with books or pamphlets are articles for our magazines and newspapers. They must, however, be adapted to the character of each individual publication. Editors of Sunday papers may think that such contributions are not timely enough, and those of illustrated magazines may complain that they have no suitable pictures to go with them. Possibly some editors do not themselves know what history is. Many, however, will gladly give space to historical contributions from time to time. In this way the widest circles can gradually be trained up to a taste for history, which, to use again the words of Leo XIII, possesses so eminent a degree of nobility, *quae tantum habet nobilitatis*. This would also serve to improve the general tone of our Catholic press and to increase its educative power.

In my opinion, ladies and gentlemen, the American Catholic Historical Association would greatly further its end by establishing a special bureau of competent persons who would be willing to give their assistance, orally or by letter, to prospective writers. There should be no aiming at monopoly. We do not want to pose as the sole authority or as a supreme court of Catholic historical studies. We want every talent to grow and prosper in any part of the great garden of the Church with or without our aid. But such an advisory board, distributed if possible over many cities, could without doubt achieve much, both in the line of encouragement and direction, to increase the interest in historical studies and the spread of historical knowledge.

Another very powerful means to the same effect would be the giving of addresses and lectures on historical topics. There are indeed many other subjects which may fittingly and usefully be treated in Catholic societies and in public and private assemblies, but the history of the Church certainly belongs to those topics that are most appropriate. Let the officers and members of societies propose such lectures, or ask for them. Even those organizations which do not exist expressly for literary or educative purposes can occasionally put a lecture on the program of their meetings. Illustrations by lantern slides, though not at all indispensable, will certainly be welcome. Half a dozen slides are often enough to enliven a lecture of thirty or forty minutes. Lectures consisting exclusively of the explanation of illustrations

would also be very useful, but not every subject will lend itself to that kind of treatment; and as to the ready-made lectures which are offered by the big lantern slide firms, I doubt whether many of them are satisfactory.

In connection with addresses or talks or lectures, may I be permitted to make an humble suggestion to the Reverend clergy? The history of the Church is after all a sacred subject. It is more. It is elevating, encouraging, inspiring. The Kingdom of Christ is the only organization on earth which has ever been victorious and emerged triumphantly from the most terrible trials. Could not its vicissitudes and successes be made the subject of sermons? No doubt the people would go home with a renewed love for the immortal Church after listening to an account, say, of the Vatican Council; of the struggles of the Popes against the encroachments of the secular power in the past and present; of the Council of Trent; of the Western Schism and its conclusion; of the silent glories of the Catacombs; of the great missionary enterprises of all ages. Not every subject, however, is equally suitable to every congregation. Nor may the spiritual character of the sermon be sacrificed. A lecture on Church history may be somewhat like a sermon, but a sermon must never become a mere lecture.

Thus both the printed page and the living voice may be made serviceable in the diffusion of historical knowledge. There is one place, however, where both appear combined, and that is the class room of the parochial and high school and the lecture hall of the college. The American Catholic Historical Association harbors the greatest respect for the hundreds of history teachers who have been and are doing excellent work in imparting sound historical doctrine, both secular and ecclesiastical, to the thousands of our young people.

The American Catholic Historical Association has not been established to act as a supervisory board of the history classes of our schools. We know their ideals fully coincide with ours. Let them continue giving to their charges, many of whom some day, we hope, will be members of our organization, that systematic knowledge of past events which does not lose itself in details or in a bewildering variety of what is called additional reading. The average student who leaves our schools should possess a

bird's-eye view of the matter or period treated, so as to be able to place other matters of which he hears or reads subsequently in their proper position. History moreover participates in the character of philosophy, which is a *Cognitio rerum ex causis*, a knowledge of things from their causes. History is not a succession of disconnected events, but a continuous stream in which under the influence of human liberty, subsequent events are dependent in a great variety of ways and degrees upon those which preceded them. With the many aids placed at the disposition of the modern teacher this should be brought out clearly in our schools. It is an advantage which can be gained nowhere in the same degree of perfection as in the classroom.

We cannot come forward with special recommendations to the school authorities as to the conduct of their history classes, but we can well give them our support. Encouragement is everywhere gratefully received. I know of a gentleman who during a number of years offered a premium for an historical essay in the college which he had himself attended. He allowed the college authorities to designate the subject. As they naturally chose some point which was in close connection with the matter actually treated, the noble donor's act added noticeably to the zest of the students in the daily work of their history classes.

These few words on the activity of the schools lead to a remark of a general character on historical publications, in particular essays, articles, and historical lectures. The author should always try to indicate the whereabouts of his subjects. This is often done without any special effort because the topic imperatively demands it. But it should never be neglected completely. We smile at the custom of some ancient writers, to start from the creation of mankind and hurry in some short passages over long distances of time to arrive at the point where their own subject begins. There is some reason for this quaint practice. It proceeded from the desire of placing the event they wish to narrate in the proper time and surrounding. In our case a few sentences referring to nation or country or contemporary personages would serve the same purpose. If thus the event under discussion appears in its real setting, the reader will derive a double benefit from the perusal of the article. Those brief indications will enable him to acquire a more orderly insight

into the things of the past, to see the coherence of historical facts, and to rectify or widen his knowledge of the main streams of the fortunes of a nation or of the Church at large, or of the development or cessation of some important movement.

Writers of popular books and articles cannot always inspect and examine the original sources of our knowledge concerning the event they are discussing, but they should at least try to let the reader know that in all their statements they are backed by some authority. Historical writing is vastly different from the composition of novels or short stories, the authors of which need no sources, unless they pretend to picture actual conditions. The historical writer may not state anything without having satisfactory proof. We certainly have a right to expect that a list of the works consulted be appended to the more pretentious publications. How much can be done in express reference to the sources in smaller papers, greatly depends on the character of the public for which they are destined. Some of the articles in our high-class magazines, though popularly written, are nevertheless source studies in the fullest sense of the word. But "Going back to the Sources" should be the watchword of all who write or speak on history, and it should be carried out as much as the nature of the paper will permit. This reference to original or secondary sources will also train the public at large to see in historical articles more than free literary exercises, and to understand the responsibility under which history is for every assertion of facts pronounced or committed to writing.

When choosing a subject for either article or address we may feel inclined to give preference to those points which are often misrepresented by non-Catholics. These are, indeed, of great importance and should be treated fearlessly. Nor should we fight shy of the dark sides in the life of the Church or of her members and ministers. The full truth is always in favor of the Church. A truthful presentation of such matters will relieve the minds of the Catholics, who have these things thrown up to them in offices and factories. They rejoice to see that the Church was victorious in the end; or that, if overpowered by physical force she is the only party which deserves our sympathy and enthusiasm. But on the other hand we should not forget that the office of history is not principally apologetic. Man's hand is able to wield the sword, but woe to mankind when all

hands wield the sword and none are left for other occupations. History, too, must be ready for defence, but its primary and surpassing aim is of a positive nature, the setting forth of those facts which make up the glorious past of the Church, whether they have ever been the object of attacks and misrepresentations or not. I fear we are a little too much under the impression that, unless non-Catholic authors of the intolerant variety have directed our attention to it by slanders or vilifications, an historical event is not worth knowing about. No, the Church would be great and her history fascinating, even if she were not impugned by malicious writers.

In conclusion, permit me to give a brief characterization of a certain European Society, which pursues aims similar to our own, although it takes in not only history but practically all branches of learning. I refer to the Austrian Leo Society, established in 1892, and named after the great Pope Leo XIII. Unfortunately my information covers only its first twenty years, and possibly it has suspended activity in consequence of the terrible effects of the war upon Austria. But in 1912 it published a high-class Quarterly, which was sent free to all its members, and, besides, a monthly "Review of Literature." Under its auspices had appeared a "History of the Church;" a brilliantly illustrated work in three folio volumes, "The Catholic Church in Word and Picture;" ten volumes of a collection of "Sources and Investigation on the History, Languages, and Literature of the Austrian Empire;" eighteen installments of "Theological Studies;" ten volumes of a work entitled "The Social Activity of the Church in Austria;" six volumes of a "Commentary on the Bible;" and an "Edition of Classical Pictures of Devotion" numbering 213 plates. It arranged for "Scientific Evenings," and for regular popular lectures, and inaugurated Prize Competitions in Christian Art.

We shall have done well if, twenty years hence, the American Catholic Historical Association can present a similar record. We shall not be able to achieve that much in one or two years. But if we all contribute our share in moral, intellectual, and financial assistance, its record in 1939 will be second to none in the Catholic and historical world.

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THE CENTENARY OF THE ARCHDIOCESE OF QUEBEC

When was the Bishopric of Quebec raised to the dignity of a Metropolitan See?

Those who are familiar with Abbé Ferland's *Mgr. Joseph Octave Plessis, Evêque de Québec,* Monsignor Henri Têtu's *Les Evêques de Québec,* and Bishop Plessis' *Journal du Voyage en Europe* annotated by the same author are familiar with this very interesting event in our history. Having made a critical examination of the original documents used by these writers we are now able to shed additional light upon happenings both at home and abroad which first retarded, then precipitated, the realization of a most important fact in the development of the Catholic Church in Canada.

There is a twofold answer to the question above:

1. The See of Quebec was erected into an Archbishopric by Brief of His Holiness, Pope Pius VII, January 12, 1819. Hence the year 1919 is actually the centenary of that memorable event.

2. The Diocese of Quebec was made an Archdiocese, for the second time, on July 12, 1844, by Brief of His Holiness, Gregory XVI. Twenty-five years hence those who come after us will celebrate this glorious anniversary.

Those who are astonished, and even chagrined, that the See of Baltimore, created in 1790, should have become an Archdiocese in 1808, while the two-centuries old See of Quebec, which was a Vicariate-Apostolic in 1657 and a Titular Bishopric in 1674, did not become a Metropolitan See till 1819, will doubtless view the matter differently after reading the story of what rightly may be termed the evolution of the venerable See founded by the first of the successors of the Apostles, in North America, into an Archbishopric. In Canada, at the beginning of the nineteenth century the religious outlook was more promising than it was in the United States. The clergy and the Catholic population were numerically more influential; educational establishments and charitable institutions, were

organized on a relatively stable foundation; and the parochial system was in vogue in the eastern section of the country. On the other hand, the vastness of the territory (all Canada) made it impossible for the Bishop to exercise adequate supervision over his large diocese. For this reason an ecclesiastical division of the country was urgently necessary. As such conditions did not exist in the United States there was, of course, less need for new bishoprics.

Moreover, the normal status of a Church that has reached maturity, being an aggregation of minor jurisdiction attached, to an older Church, like daughters to a venerable mother, how did it happen that the Church in the United States antedated the Church in Canada in becoming a perfectly organized institution?

This may be ascribed mainly to the attitude of the respective governments towards the Church.

Development of the Church in Canada was retarded by the bigotry of the civil authorities, or we should say rather, by the antagonism of certain subordinates whose attitude towards the Church rendered it necessary that the Holy See and the Bishops of Quebec be extremely cautious in dealing with a government which, though at times favorably disposed, was thwarted in its policy by the jealousy and arrogant pretensions of the Anglican Establishment which was the only Church officially recognized within the Realm.

Must we infer from this that south of the fourth parallel the government and the people were more favorably disposed towards Catholicism? Far from it.

Every student of history knows the story of the bigotry of the Puritans who were obliged to leave England on account of their religious tenets. When they set foot upon free soil they endeavored to foist upon all who did not subscribe to their creed a régime more intolerable than they themselves had been subjected to in their homeland. The Code of the New England Commonwealth, which was more severe in its enactments than the Draconian Law, remains as an indelible blot on the annals of our neighbors across the border. It must, however, be stated that the rigorous legislation of the Puritans affected but a small section of the country; with the

signing of the Declaration of Independence, the Government of the United States became more tolerant—perhaps we should say, indifferent—in its attitude towards Catholicism. Then, there did not exist in the American Colonies a proselytising Anglican Church such as existed in our country which had recently fallen a victim to English conquest.

The American hierarchy consequently came into being without any manifest opposition on the part of the Government. Baltimore became an Archbishopric in 1808, with Boston, New York, Philadelphia, and Bardstown, as suffragan Sees.

Bigotry did not die out, however, as we know from certain happenings in Boston—a city whose population is largely Catholic today—where there were several outbursts of fanaticism, such as the burning of the Ursuline Convent, in Charlestown. It may be doubted even that bigotry has entirely disappeared from American soil.

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The question of dividing the Diocese of Quebec arose for the first time in 1789, when Bishop Jean-François Hubert, writing to Cardinal Antonelli, Prefect of Propaganda, on October 24 of that year, submitted to him a project for the erection of a suffragan See at Montreal, in order to provide for the administration of the adjoining district. The Bishop suggested that the Coadjutor *cum futura successione* of Quebec, whose nomination had been tacitly approved of by the Government, should reside in Montreal. In making this proposition to the Holy See Bishop Hubert doubtless had in mind the application made by the clergy and the laity of Montreal, in 1783, for an episcopal See—a plea which, as Bishop Plessis said in later years—"had unfortunately been made in vain".

Bishop Hubert wrote this letter seemingly to ascertain the attitude of Rome on the subject, without hoping for a definitive reply. It was intimated that should the Bishop's proposal be acceptable to the Holy See, he would undertake the adjustment of the matter with the British Government. He says: "In this matter, as in others, we are obliged to take every precaution". And yet, England was represented at the time in Canada by Lord Dorchester, one of the most sympathetic of our English governors.

Replying, on November 28, 1793, to a later communication fron Bishop Hubert (sent in 1790), Cardinal Antonelli assures him that the proposed division would be endorsed by the Holy See as soon as there was any tangible evidence that the Government would not object to it. He added, however, that owing to the difficulties which had recently arisen between Bishop Hubert and his Coadjutor (these were later amicably adjusted), he approved of the Bishop's plan to postpone the erection of the Diocese of Montreal to a later date.

Shortly afterwards the Holy See "of its own accord began negotiations destined in the near future to eventuate in the creation of a regular Metropolitan See"—the normal status of an organized Church.

The plan adumbrated by the Prefect of Propaganda to invest the Canadian Church with the dignity of a regular hierarchy without ruffling the susceptibilities of the British Government is given below. It may be said that this plan was similar to the one which Bishop Plessis, after Bishop Hubert, adopted, whilst awaiting something more satisfactory in the future. Despite this, Bishop Plessis has been unblushingly accused of inordinate ambition and of being desirous to centralize authority and of unreasonably retarding the creation of other independent Sees.

To obviate any difficulty with the Government in the creation of new Sees, it was suggested to select, with the approval of Rome, in addition to a Coadjutor *cum futura successione*, two other prelates, both of them auxiliaries, who would share the burden of the Bishop of Quebec. These would be under his jurisdiction and be placed wherever they should be most needed. Under this arrangement the civil government would become accustomed to the presence of Bishops in different sections of the country, and the way would be paved for establishing, later, bishoprics with ordinary jurisdiction. The Cardinal Prefect, being aware that, as a preliminary to the adoption of this plan, Monseigneur Denaut, the actual Coadjutor, should reside in Montreal, it was intimated that the Holy See would be pleased to make it effective at the earliest possible date.

As evidence that the British Government would not offer any opposition to the nomination of these bishops without a diocese, the Cardinal Prefect instanced the case of Newfound-

land where a similar event had recently occurred. The clergy and the laity of this Island which, till then, had been under the jurisdiction of the Bishop of Quebec, having petitioned the Holy See, through the Archbishop of Dublin, that Father James Louis O'Donnell, of the Order of St. Dominic,[1] then Prefect-Apostolic of Newfoundland and the adjacent islands, be invested with the episcopal character for the better administration of his charge, steps had been taken to ascertain if the Government would be adverse to such an appointment. As no objection had been raised, His Holiness was pleased to appoint Father O'Donnell Vicar-Apostolic of Newfoundland, with the title of Bishop of Thyatera, i. p. i.

"As the Government", wrote the Cardinal Prefect, "was not adverse to such an appointment in a country formerly subject to your jurisdiction but now immediately dependent on the Holy See, we feel confident that it will readily consent to the appointment of a second, and even a third, Coadjutor to aid you and relieve you of responsibilities. The Holy See requests the Bishop of Quebec openly to express his views on the subject".

The author of this letter was the famous Cardinal Gerdil, who, in the Conclave that elected Pius VII, at Venice, was one of the candidates, and might have been elected to the Papacy were it not for the exercising of the Veto—a privilege enjoyed and abused by Austria. This privilege was abolished by Pius X of blessed memory.[2]

We have quoted at some length from this document for we regard it as the preliminary charter of the successive establishment of the Metropolitan See and the Ecclesiastical Province of Quebec. It emanated from the Holy See and the program here outlined was carried out by Bishops Hubert, Denaut, Plessis, and Panet. God knows how faithfully they adhered to it; and none more religiously than the noble Bishop Plessis. Even after Rome deemed it necessary to pursue a different course, this good Bishop, while respecting the decisions of the Holy See, was

[1] A mistake of the copyist assigns Father O'Donnell to the Order of St. Dominic. Father O'Donnell belonged to the Order of St. Francis.

[2] Cardinal Gerdil was a native of the little village of Samoens, in Upper Savoy. We caught a glimpse of this little Alpine hamlet whilst visiting the College of Tanenenges, some years ago.

careful in the exercise of the privileges of his new position not to give offence to the Court of St. James or to expose the Court of Rome to the least reproach.

Following the plan outlined by Rome, Bishop Plessis, in his correspondence, reverts repeatedly to the division of his diocese—a division which was desirable, and even urgent. Writing to Cardinal Pietro, Prefect of Propaganda, February 20, 1806, he says that, though nineteen-twentieths of the people of Canada are Catholics, it would be impossible to create an Archdiocese there until the Holy See should be in a position to take the question up directly with the Court of St. James. Failing this, he would be willing to essay the program drawn up by Cardinal Gerdil, viz.: to nominate three Coadjutors instead of one. The Coadjutor *cum jure successionis* should reside in the district of Montreal; the second, in Upper Canada; the third, in the Provinces of the Gulf of St. Lawrence. The first nomination should be made for Upper Canada. He stated that serious difficulties existed in the Province of Nova Scotia owing to the attitude of the Protestant clergy. He also asks the Holy See to procure for Bishop Panet, his Coadjutor, who wished to reside in Montreal, a pension equal to one-half the revenue of his parish.[3]

In correspondence of a later date, which was delayed sometimes for years, owing to the captivity of Pius VII, mention is frequently made regarding the procedure to be observed in appointing other suffragans to meet the ever-increasing demands of a diocese of vast extent, without incurring the displeasure of the British Government.[4]

When Cardinal Litta announced to the Bishop of Quebec (April 16, 1816), the first division of his Diocese, by the creation of the Vicariate-Apostolic of Nova Scotia and the promotion of the Very Edmund Burke to the episcopate with the title of Bishop of Sion, i. p. i., he immediately (October 16, 1816) renounced jurisdiction over the peninsula which now had a Bishop independent of Quebec. Thus he proved the sincerity of his

[3] Riviere Ouelle, in the County of Kamouraska, P. Q.

[4] A letter from Cardinal Litta, Prefect of Propaganda (September 12, 1809), addressed to Bishop Plessis, never reached its destination. A copy of this had to be obtained from the Roman Archives.

wish to divide his diocese which, even yet, was too extensive. An abstract of the correspondence with Rome, which he made at the time, indicates that the design of the Holy See was to make Quebec a Metropolitan See on which other Bishops to be appointed should depend either as Titulars, or as Coadjutors. But, as a preliminary step, it would be necessary to secure for the Bishop of Quebec and his Coadjutor *cum jure successionis*, the recognition of the British Government.

A memorial to this effect was submitted to the authorities in London in 1812; but up to the date of writing no reply had been received. While temporarily accepting this incomplete form of hierarchy and conforming to the plan of the Holy See, Bishop Plessis observes: "those episcopal Vicars-General, Vicars-Apostolic, and Coadjutors without right of succession, would never command respect, would not enjoy any prestige, could not help the advancement of religion so effectively as could a regularly established hierarchy consisting of a Metropolitan and several suffragans." This is what he always aimed at in order to promote the welfare of the Church in Canada; but he did not hope to see it realized until the Holy See could deal directly with the British Government and counteract the baneful influences which were operating to the detriment of the Crown and to the injury of religion in this part of the Realm.

Writing to Cardinal Litta, December 1, 1817, Bishop Plessis reiterates the many unsatisfactory results that would follow the establishment of independent Sees. He insists that under this arrangement there would be no unity of action, no means of holding councils, no possibility of providing priests. He says that he does not understand why a regular hierarchy should not be established if England allows the creation of Vicariates-Apostolic; and adds: "I do not see why the Church of Quebec—the oldest in North America—should not be raised to the dignity of a Metropolitan See as well as the Church of Baltimore which was erected into a Bishopric only in 1791."

It is evident that the Bishop of Quebec does not fail to insist upon the rights of the Church of Quebec. To safeguard these rights and to provide for its perfect organization in the near future, he consents to a division of his diocese on condition that the Vicariates-Apostolic that might be detached from it,

should remain dependent upon the Mother Church till such time as they would be in a position to become suffragan Sees. His contention was that only in this way the plan coutlind by Cardinal Gerdil to Bishop Hubert, in 1796, could be fully realized.

In a communication to Cardinal Litta, July 26, 1818, Bishop Plessis gave him cerd not aormation destined to effect results which the Bishop has not anticipated; for it induced the Holy See to believe that the greatest obstacle to the ercetion of Quebec into an Archbishopric had been removed. The information was to the effect that Lord Bathurst, Secretary of State for the Colonies, in offering him a seat in the Legislative Council (by letter, January 13) officially recognizes him as Bishop of Quebec. "It is the first time," writes Bishop Plessis, "that the Catholic Church has been recognized officially in this country." He visions the prospect of an early consummation of his plans for the advancement of the interests of the Church in Canada; and as a result he decides to visit Europe and discuss the prospects *viva voce* with Propaganda.

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Bishop Plessis sailed from Quebec on July 3, 1819. After a short stay in Liverpool he reached London August 14. Shortly after arrival there disquieting news from his Coadjutor reached him and caused him to feel that his last communication to the Holy See had produced an impression which was likely to cause serious complications. The Bishop tells us in his Diary in language clear and precise the nature of this troublesome episode:[5]

"The Bishop of Quebec had undertaken this journey to Europe for several reasons, chief of which was to arrange for the division of his Diocese into suffragan bishoprics, either Coadjutorships, or Vicariates-Apostolic. This matter required very delicate treatment and demanded considerable diplomacy when dealing with the British Government. His reputation at the Court of St. James, whether deserved or not, caused him to entertain hopes of success in his venture. Should he be successful in gaining the first point, he might score another, and

[5] *Journal d'un voyage en Europe, par*, Mgr. Joseph-Octave Plessis, Evêque de Québec, 1819-20. Published by Mgr. Henri Têtu, Quebec, 1903. Bishop Plessis always writes of himself in the third person.

finally extricate the Canadian episcopate from the parlous condition in which it had lain since the conquest of the country by England, some sixty years before."

"The disquieting news received came by letter from his Coadjutor who informed him that just a few hours after the Bishop's departure from Quebec, Bulls had arrived from the Holy See erecting the Church of Quebec into an Archbishopric, and giving him, instead of suffragans, two Scotch Vicars-Apostolic, one for Upper Canada, the other for the Gulf of St. Lawrence—a most unsatisfactory division, which disarranged his plans. It was furthermore likely to give offence to the clergy in Canada and would possibly make it difficult to arrange for two other Sees. The two Vicars-Apostolic above mentioned had already been discussed, and the Bishop was under the impression that his letters to Rome had made it clear to the Holy See that it would be advisable to postpone the matter pending further communication. The phase of the subject which the Bishop considered the most regrettable was that Quebec should have been erected into a Metropolitan See without having had previous communication with the British Government. This would doubtless interfere with his plans. Naturally he was very much distressed during an interview with Lord Bathurst, the Secretary of State for the Colonies, to whom he made a detailed report of the case. This report, as might be expected, aroused a great deal of resentment on the part of Lord Bathurst, who immediately sent for Dr. Poynter[6] with whom he lodged a complaint against the Holy See and ordered that it be immediately forwarded to Rome.

Having recovered from this first shock, Bishop Plessis immediately set about to remedy the compromising situation caused by the issuance of a Bull erecting his Bishopric into a Metropolitan See. The Bull was dated January 12, 1819; had been duly drawn up by the authority of the Holy See, and signed by His Holiness, Pius VII. There could, consequently, be no question of having it revoked. Yet there was nothing to preclude its amplification by adding to the two Vicariates mentioned therein, two new Sees, Montreal and St. Boniface. This

[6] Bishop William Poynter, Titular of Halia, i. p. i., Vicar-Apostolic of the Midland District, England.

was the purport of the memorial formulated in Rome November 17, and addressed to Cardinal Fontana.

As regards the new dignity conferred upon him by the Holy See, Bishop Plessis, while expressing his deep gratitude for the unexpected promotion, decided, if agreeable to Rome, not to assume the title or the insignia of an Archbishop. Hence he did not postulate the Pallium, nor did he ever sign documents as Archbishop. Thus he avoided in official acts and in pontifical functions everything that might give umbrage to the civil authorities, or cause misunderstandings with the Holy See. Yet Rome addressed him as Archbishop; and pursued a similar policy towards his immediate successor, Bishop Bernard-Claude Panet.

Bishop Plessis wrote to the Prefect of Propaganda, on August 14, 1819, telling him of the impression made by the report of the erection of Quebec into a Metropolitan See; but he reserved further discussion of the subject until his arrival in Rome when he would submit to the Holy See a more satisfactory plan for the division of his diocese than that which was merely outlined in the Bull.

In the following paragraphs we give a *résumé* of the document which was instrumental in completing the division outlined in the Bull of January 12, 1819, and in effecting the attainment of the object which the Bishop of Quebec had mainly in view when he undertook his first, and only visit *ad limina*.

The total Catholic population of Canada at the time was approximately 500,000 souls: of these, 450,000 were in the Province of Quebec. Hitherto this large flock had been under the direction of a single Spiritual Head, excepting the Province of Nova Scotia, of which, at his own request, the Reverend Edmund Burke had been appointed Vicar-Apostolic by the Holy See. In order more adequately to provide for the spiritual needs of his diocese with which recent pastoral visitations had made him acquainted, the Bishop of Quebec requested that, in addition to the Bishop of Saldes,[7] his Coadjutor *cum futura successione*, he might be granted four other suffragans or Coadjutors endowed with the episcopal character, and that his Diocese be divided into five sections:

[7] Bishop Panet.

1. Quebec, which would comprise the districts of Quebec, Three Rivers, and Gaspe, with 200,000 Catholics.

2. In the same Province, the district of Montreal containing 200,000 Catholics, was to be assigned to the Reverend Jean Jacques Lartigue, a Canadian priest, about forty-two years old.

3. That the whole of Upper Canada, where there were some 15,000 Catholics among a large population of heretics, should be entrusted to the Reverend Alexander Macdonell, a Scotch priest.

4. The fourth section comprising the Province of New Brunswick, Prince Edward Island, Cape Breton, and the Magdalen Islands, with about 10,000 Catholics, should have as its Spiritual Head, the Reverend Bernard Angus McEachern. In the event of the death of Bishop Burke,[8] Vicar-Apostolic of Nova Scotia (which has a population of 8,000 Catholics) the province should be annexed to the same district.

5. The fifth division, embracing all the territory watered by the rivers flowing into Hudson and James Bays, bounded: on the South, by the 49th parallel; on the West, by the Rocky Mountains; on the East, by the Provinces of Upper and Lower Canada, with no established boundary on the North, containing a population of four or five thousand Catholics and a large aboriginal population who in time would doubtless be brought into the fold, should be entrusted to the Reverend Joseph Norbert Provencher, a Quebec priest, thirty-two years old.

As regards the immense area extending from the Rocky Mountains to the Pacific Ocean, this is still beyond the outposts of civilization, and unorganized. There is no prospect of founding a Church in this section at the present time; but it is hoped that the aboriginal tribes scattered over this region will at no distant date be drawn into the Church when the neighboring tribes shall have been converted. Scarcity of missionaries just now precludes the Bishop of Quebec from exercising spiritual authority in this direction. Possibly either Russia,[9] or California [10] could more easily undertake this work.

[8] Bishop Burke died November 20, 1820.

[9] It is well known that the Jesuits, after their suppression, had found an asylum in Russia.

[10] Several months were to elapse before Bishop Modestus Demers, the pioneer apostle of British Columbia, started from Quebec to evangelize this country.

In a confidential note accompanying this document, Bishop Plessis reminds his Eminence, Cardinal Fontana, of Lord Bathurst's ill humor of which the Cardinal has been apprized by Bishop Poynter. He also wishes to impress upon him that the Crown would not recognize the title of Archbishop since it would give him a too marked precedence over the Anglican Bishop. Finally, he deems it best not to assume the title, or rank, of Metropolitan.

The memorial was favorably received by Propaganda, and the Bishop's recommendations were immediately adopted. Father Lartigue was nominated titular Bishop of Telmossa, i. p. i., on February 1, 1821, and took up his residence at Montreal as Auxiliary-Suffragan of Quebec.

The Reverend Alexander, nominated Bishop of Rhesina, i. p. i., was consecrated December 31, 1820, and remained at Kingston. Father James Norbert Provencher was appointed Bishop of Juliopolis, i. p. i., May 12, 1823, and became the first Vicar-Apostolic of the Canadian Northwest.

The Reverend Bernard Angus McEachern was elected Bishop of Rosa, i. p. i., and continued to reside at Charlottetown, Prince Edward Island.

Those Bishops were under the jurisdiction of the Bishop of Quebec until conditions warranted the erection of their respective Sees into autonomous Bishoprics.[11]

This happy consummation was not long delayed; and then, all opposition on the part of the British Government having disappeared, the venerable Church of Quebec was free to assume the dignity of a Metropolitan See to which it really had been entitled since January 12, 1819.

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The second Bull, erecting Quebec into an Ecclesiastical Province, with Montreal, Kingston, and Toronto, as suffragan

[11] What Cardinal Gerdil foresaw, in 1776, then became an accomplished fact. The Government and the people became accustomed to the presence of these bishops; bigotry died out; relations with the civil authorities became cordial; and, above all, the unswerving loyalty of the leaders of the Church in Canada had removed every pretext for opposition when Kingston became an independent See on January 27, 1826. Toronto was soon afterwards erected into an autonomous bishopric, December 17, 1841.

Sees, set the last jewel in the crown of the Church to which rightfully belongs the designation of Mother-Church of North America, and lent further lustre to the name of the great Laval who founded it.

When, in the days to come, the archivist of the Archbishopric is invited to furnish data for the celebration of the hundredth anniversary of the Bull erecting Quebec into a Metropolitan See for the second time, he will find plenty of material to interest all who delight in old memories, in the Roman correspondence on the subject and in the story of conferring the Pallium.

THE RT. REV. LIONEL ST. GEORGE LINDSAY, PH.D., D.D.,
Dean of the Cathedral Chapter,
Quebec.[11]

[11] Monsignor Lindsay died at Quebec on February 10, 1921.

THE LITERARY INFLUENCE OF ST. JEROME

Few in our western world have wielded a wider or a deeper literary influence than St. Jerome. This ancient doctor of the Church, whose busy pen slipped from his failing fingers fifteen centuries ago (A. D. 420), may be said to be the father of Christian Latin prose, and through it he had a large share in framing the Romance dialects that sprung from it. Even the Teutonic languages, widely as they differ from the Romance tongues, are yet impregnated with biblical metaphors and allusions; they possess whole hosts of words connoting Christian practices, ceremonies, doctrines, liturgical and ritual observances; and all these exotic and foreign turns of expression have flowed in on them, certainly not from the Semitic languages, nor even directly from Greek versions of the Scripture, but from the Latin version, the so-called Vulgate of St. Jerome. Not that Jerome was a deep and original thinker like Augustine. He never could have conceived much less written *The City of God*, which may be said to be the *Discours sur l'Histoire Universelle* of the fifth century. Neither could he have written those immortal *Confessions*, that touching autobiography on the moving pages of which the tears seem still to glisten. Nor was he a deep and accurate theologian like Aquinas, his incursions into that field were not always fortunate; nor was he an admirable orator like Chrysostom, able to touch the hearts of the multitude and make them vibrate in unison with the highest ideals of devotion and piety; nor did he possess the supreme literary skill of Bossuet or of Newman; his style and writings possess the defects that belong to the ages of decadence, and in addition some faults peculiar to himself. But he was a very great scholar, undoubtedly the greatest of his age; a very considerable man of letters, a tireless worker; and notwithstanding the shortcomings and limitations just mentioned, his translation of the Scriptures is a magnificent achievement, tested now and approved by the use and encomiums of fifty generations. I may remark in passing that the anglican scholar, Bishop Westcott, in his admirable commentary on the Gospel of St. John, thinks

that Protestants have lost a great deal owing to their neglect of the Vulgate version. His words, weighty and unexpected, are worth quoting verbatim. "Throughout the notes I have quoted the renderings of the Latin Vulgate in the hope of directing more attention to the study of it. It seems to me that we have lost much in every way from our neglect of a version which has influenced the theology of the West more profoundly than we know."[1]

The Latin of the golden ages, that of Cicero and the Augustans was a tongue of admirable precision and exactness. It lent itself naturally to epigrams, to pithy pregnant sayings full of meat. It possessed also a severe majesty and solemn, sonorous cadence well adapted for declamation and oratory. But at the same time it was curiously stiff, stilted and unmalleable; while its poverty in abstract substantives unfitted it as a medium for philosophical speculation. It was absolutely incapable of expressing, except perhaps by the most awkward periphrases, specifically Christian ideas. Such words as *episcopus*, *presbyter*, *diaconus*, *Christus*, *Paraclitus*, *baptisma*, *anathema* had no place in classic Latin. They had to be borrowed from the Greek, and frequently at first were transcribed in Greek characters. Other words such as *Salvator*, *Incarnatio*, *Resurrectio*, *Trinitas;* innumerable abstract nouns like *compassio*, *ingratitudo*, *immortalitas*, *impossibilitas* were coined by the Christians in order to express more or less happily the new ideas and viewpoints their Faith had brought into the world. These words were of course current in that ancient world wherein they had been moulded. But without the Vulgate they would never have become the heritage of the whole Christian republic, and above all these words would never have passed with but slight modification into all the Christian languages of today.

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[1] WESTCOTT. *The Gospel according to St. John*, vol. I, p. cxciv. Side by side with Westcott should be placed the dictum of another Protestant scholar: Les siècles ont conféré à la Vulgate une consecration, qui n'est pas certes d'ordre scientifique, mais qui est un fait qu'il serait bien peu scientifique de ne pas constater. Son texte à force de charrier les emotions le plus profondes de l'humanité occidentale s'en est impregné: ce sont ces douleurs, ces élans, ces espoirs qu'on revit dans son latin sonore, et en les revivant chaque generation qui vient les consacre à nouveau P. SABATIER, *S. François d' Assise*. Preface P. XIII.

Again, it would be difficult to find a greater antithesis than the Latin and the Semitic methods of building up a sentence. The Latin makes one main statement from which branch out various subordinate statements. These are linked and attached to their parent by means of conjunctions, participles and adverbs. Thus the clauses and sub-clauses have a strongly marked relation both to the main sentence and to one another. The Semitic writer views his subject differently, It unfolds itself before him in a series of parallel sentences loosely strung together by a simple copula, and all aligned, so to speak, on the same plane. Moreover, he loves to dwell on the same idea in a very slightly changed form of words. The leading idea stressed, reiterated, seems to charm his ear as the refrain of a song or of a piece of poetry does ours. This peculiarity of parallelism is one of the chief devices of Hebrew poetry, which is extremely noticeable in the Psalms, and no less so in the Gospel of St. John. The biblical writers also delight in the boldest and most unusual metaphors. The oriental has an exuberant, riotous fancy as far removed as possible from the staid and sober tropes of Roman and Latin gravity. It is the singular and startling merit of St. Jerome that he was able so to stretch and enlarge the rigid Latin moulds as not to lose the very exotic and precious liquor of the original, nor yet destroy the vessel into which the transfusion took place. The saint thus accomplished the apparently impossible task of putting new wine into old skins to the infinite advantage of each. This achievement alone would stamp St. Jerome as signally and exceptionally gifted both from a literary and linguistic standpoint. Hence Ozanam does not hesitate to call him "the master of Christian prose for all the following centuries."[2]

The saint destined by Providence for such a monumental work received also from Providence the talents and the opportunities requisite to accomplish his task worthily. As a mere youth he was sent to Rome, where he studied under the famous grammarian Donatus, and he relates how his teacher when lecturing on Terence employed the striking words, which have been in the mouths of jealous literati ever since: *pereant qui*

[2]*Civilisation au V^me Siècle*, vol. II, p. 101.

nostra ante nos dixerunt. During his stay in Rome he read the Greek philosophers, and with infinite pains and labor gathered together a library. His next station was Treves, then a renowned center of Gallo-Roman culture, and here also he first felt the call to a new life. He lingered for a short while at Aquileia, thence embarking for Syria, meditating remorsefully on the past, and reading assiduously Plautus and Cicero. Meanwhile he was stricken down by a violent attack of fever, and in the prostration of his illness dreamed that he had died, and his soul was summoned before the judgment-seat of God. An awful voice asked him, "Who art thou?" To which he replied, "a Christian." "It is false," answered the pitiless, inexorable voice, "thou art no Christian; thou art a Ciceronian; where the treasure is, there is the heart also!" The crisis passed, the patient returned from dream or vision land to matter-of-fact reality, but from that day forward (A. D. 374) Jerome devoted himself to the salvation of his soul. For five years he buried himself in the desert between Antioch and the Euphrates, spending his time in prayer, the transcription of manuscripts and the acquisition of Hebrew. This last task taxed his powers of endurance and self-discipline to the uttermost. More than once he was about to abandon his purpose in disgust, but he steeled himself to redoubled efforts and in the end acquired a knowledge not only of Hebrew but of Chaldean as well, unexampled in the Church of that day, and for many centuries after. Even today when modern methods of teaching and the instruments and appliances of learning have well nigh reached perfection, the acquisition of Hebrew is not considered either an easy or an agreeable task. But St. Jerome learned these difficult Semitic tongues without the aid of either grammar or dictionary, without vowels, points, or any diacritic marks whatever. The only method at his command was the oral instructions of some Jewish rabbis, who charged exorbitantly for their lessons, and who would teach him only in secret and by night for fear of the resentment of their compatriots; and his own laborious plodding through the *Hexapla* of Origin. His achievement in the face of such difficulties must be considered a marvel of acumen, and of patient unrelenting industry. Years later, writing to the monk Rusticus he told of his struggles and

disappointments in the pursuit of learning. "I entrusted myself to the teaching of a certain brother, who had been converted from Judaism, that, after the keen intellect of Quintilian, the rivers of Cicero, the dignity of Fronto, the gentleness of Pliny, I might learn the Hebrew alphabet and con its strident and panting vocables. My conscience, and that of those who lived with me, is witness of all the labor I spent on that study, the difficulty I endured, how often I despaired, how often I threw up the study, and in my zeal took it up again; and I thank God that, from the bitter seed, I cull the sweet fruit of literature."[3] But St. Jerome was not contented with the teaching of this converted "brother." At a later period he hired the services of a Jew called Baranina, who like Nicodemus would come to him only by night.[4] To make sure that he understood thoroughly the Hebrew text of the Book of Chronicles he engaged the services of a famous rabbi of Tiberias. Thus he spared no effort of time or trouble to make himself master of the original idioms of the Sacred Record.

In 380 we find him at Constantinople, where he studied under St. Gregory Nazianzus, and perfected his knowledge of Greek. At this time he translated into Latin the Chronicle of Eusebius; Jerome's version is still extant, but the original, apart a few fragments, has perished. After two years' stay at the center of Christian Greek culture, he proceeded to Rome, to act as secretary to Pope St. Damasus (382–385). Jerome, urged thereto by the Pontiff, now began his life labor, the revision of the Latin Bible. He also made the acquaintance of St. Paula, her daughters and other members of her family. The lives of these great ladies and great saints were thenceforward inextricably interwoven with his own, and many of his subsequent literary labors—his translations of various books of the Bible, his commentaries on difficult and disputed passages—were undertaken at their instance and prosecuted owing to their incessant promptings. The death of his patron St. Damasus made Jerome's position at Rome undesirable. In 385 he left

[3] *Ep. CXXV ad Rusticum Monachum.* MIGNE, *Patr., Lat.* tome 22, col. 1079.

[4] *Quo labore, quo pretio Baraninam nocturnam habui praeceptorem! Timebat enim Judaeos et mihi alterum exhibebat Nicodemum.*

Ep. LXXXIV. MIGNE, 22, col. 745.

for Palestine, and the next year being joined by St. Paula and her daughter, and being aided also by their abundant wealth, he built a monastery at Bethlehem, where he spent the remaining thirty-four years of his life in unceasing literary labor. Near his monastery Paula erected a convent and a hospice for pilgrims, devoting her spare hours to the study of the Scriptures. In 416 his monastery was attacked by the Pelagians, and the incursions of the barbarians disturbed the peace of his last years. He outlived nearly all his intimate friends and coworkers. Heliodorus and Nepotianus, Pammachius and Marcella, Asella, Paula and Fabiola all went to their reward before their father. Eustochium, St. Paula's daughter, the dearest of his spiritual children, passed away in 418, and was buried beside her mother in the cave of Bethlehem. The younger Paula, niece of Eustochium, and the younger Melania established themselves at Bethlehem about this time, and perhaps their hands may have closed the old man's eyes. There is no letter of his extant for the year 420, and it is not unlikely that he died, as Prosper of Aquitaine asserts, September 30, 420. Of St. Jerome's letters Amedée Thierry well says: "with the correspondence of Jerome our close acquaintance with the Christian society of that time so gracious, so ecstatic and so learned dies away. A few more letters of Augustine, a few also of Paulinus of Nola, and night falls upon the west."[1]

The outstanding feature of St. Jerome's letters is their vividness and actuality. The writer really converses with his correspondents and is eager to pour out his very soul to them. He has a message to deliver, a sermon to preach, and he is not satisfied until he has got his thronging thoughts off his mind. He knows the Scripture so perfectly that, like St. Bernard, every line he writes is impregnated with its words, images and phraseology, and one catches frequent glimpses of the man of letters, perfectly acquainted with profane learning. Quotations from Virgil abound in his correspondence; and in the very letter (Ep. 52) where he blames himself for a too lavish use of rhetoric, he refers to the philosophers Pythagoras, Democritus, Plato and Zeno; to the poets, Homer,

[1] Quoted by FARRAR, *Lives of the Fathers*, Vol. II, p. 290.

Hesiod, Simonides, Sophocles and others. His letter to Eustochium (Ep. 22) contains the famous passage describing with uncanny vividness the dreadful temptations which beset him in the desert. The letters recounting the virtues of Paula, the death of Blesilla, the funeral of Fabiola are most touching and beautiful; many letters contain passages of the highest spirituality. This part of Jerome's correspondence I would compare with Lacordaire's letters to his friends and to his pupils. And I imagine also these must be the letters which inspired St. Theresa with such a veneration for the scholar of Bethlehem. Because other pieces occur of a vastly different tone, full of satire and sarcasm, nor does Jerome hesitate to affix ugly nicknames to those persons whom he dislikes. In Ep. 50, Jerome literally "handles without gloves" a young monk, who, he heard, was criticizing him. The letter to Eustochium already referred to contains a most scathing indictment of the hypocrites and parasites, who infest the religious world, and make use of sacred things to procure their temporal advancement. In Ep. 27 he speaks very severely of the clergy of Rome. An opponent, whose name was Vigilantius, Jerome adorns with the title of "Dormitantius;" his former friend Rufinus becomes after their estrangement "the Grunter;" frequently he applies the term "mad dogs" to his enemies. Those who decried his translations of the Scriptures he calls "two-legged asses, in whose ears he would blow with a trumpet." "A lyre," he says, "is of no use to a donkey; but that they may not, in their usual fashion, accuse me of pride, I reply that I am not so stupid, nor of such crass rusticity (which they take for the only piety, calling themselves disciples of fishermen, as though ignorance were a proof of sanctity) as to have thought that any of the Lord's words were either to be corrected, or were not divinely inspired." These traits and this impatience of contradiction recall irresistibly Carlyle. St. Jerome possesses in common with all superior writers, the knack of coining striking phrases, which stick in the memory and become the common property of the educated. Here are a few examples of his power of hitting the nail exactly on the head:

Ingemuit totus orbis et Arianum se esse miratus est.[6]

[6] The whole world groaned, and was amazed to find itself Arian.

Nec ob Sardorum tantum mastrucam Dei Filium descendisse.[7]
Consensus totius orbis instar praecepti.[8]

The only edition of St. Jerome within my reach was Migne's. But a new and critical edition of his Letters is being produced in the *Corpus Scriptorum Ecclesiasticorum Latinorum* of Vienna by Professor I. Hilberg, of which three volumes have appeared. When this important work is terminated lovers of St. Jerome will possess the accurate expression of the saint's thoughts, illustrated with the latest lights of research and learning.

REV. WILLIAM P. H. KITCHIN, Ph.D.,
St. John's, Newfoundland.

[7] The Son of God did not come down to earth only for the skin-robe of the Sardinians.

[8] The consent of the world has the force of law.

KANT UNDER THE LIGHT OF HISTORY

Time! the corrector where our judgments err.
Time the Avenger! —*Byron.*

By the irony of progress Kant's philosophy, after an experience of a century and a quarter, has become a subject properly for an Historical Review. The philosopher who claimed to be the Copernicus of the mind, who solemnly suspended all metaphysicians from their occupation, who announced a system indispensable for the highest aims of humanity and asserted that his system had nothing to fear from any changes of opinion or any spirit of amendment, has become, like Tycho Brahe, an historical phenomenon, manifestly relative and conditioned by his own time and place. The pretence of an everlasting gospel has had its day. The spell has long been broken; and the vogue, equal at least to that of Descartes in the seventeenth century and of Locke in the eighteenth, has passed away like a dream. Common sense by a passive resistance, and reason by an active one, have been too strong for Kant. No one now would accept the system of "Critical or Formal Idealism," any more than that of Pre-established Harmony or that of Innate Ideas and Occasionalism. The appearance of unity and consistency by which Kant's system at first commanded respect has been dissipated by a hundred critics; and with this, the falsity of the greater part of it has been laid bare. All serious students of philosophy now recognize that Kant's theory can only be profitably considered as a movement of transition. Only at the moment when it appeared, formed by the pressure of the philosophical situation as conceived by its author, could Kant's system offer itself as a living solution for a living problem. The collision of Hume and Wolff within the mind of Kant set his inventive faculty in action, and what he produced has now gone to the history of the past along with the theories of those authors.

Now, too, the tremendous apparatus of pedantic terms with which Kant overawed the world for a time has long been

pierced so that we know how much was behind it all, and it is possible to explain in simple language the ideas once so mysterious and thought to be so mystical.

One of the reasons why Kant employed such an obscure and ambiguous style in his greater works was the wish to conceal his new opinions from the authorities of his church and from the public. "It is remarkable," said Huxley, "that Kant is a very clear writer on physics, but obscure on metaphysics. This was because he did not want too many to understand him. He would have been persecuted, at that time, for his scepticism."

KANT'S OPINIONS ABOUT RELIGION

The Kantian [1] philosophy has been enveloped in such a golden haze by its Anglo-Saxon admirers (some of them Catholics) that it is necessary to say plainly at the very outset that Kant was not a Christian but at most a Deist, and that he is an anti-Christian writer. In his manhood he never entered a church. Once as rector of the University of Koenigsberg he was obliged to head a procession of the professors to the cathedral; but when he arrived at the door of the church he would not enter but turned aside and retired to his rooms.

As Baron Friedrich von Hügel, who certainly is not biased against his philosophy, says,[2] "Throughout his book on Religion within the Bounds of Mere Reason he shows an angry hostility to any recognition of Jesus Christ as God or even as simply, somehow unique." Nor does he even admit what we call natural religion. Judaism, or Mohammedanism, or even the later Buddhism would, each of them, be more than Kant would accept. According to him, we have no duties towards God; there should be no worship or prayer—neither petition nor praise, "A disposition to execute all our actions *as if* they took place in the service of God is the spirit of prayer, but to incorporate this wish in words, even interiorly, can only have the value at most of the means of the repeated awakening of that disposition within us."

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[1] The best exposure and refutation of the *Critique of the Pure Reason* in English will be found in SIDGWICK'S *Lectures on the Philosophy of Kant*, and in *Theory of Knowledge*, by H. A. PRICHARD, Fellow of Trinity College, Oxford.

[2] *Eternal Life: A Study of Implications Its and Applications.* (Ch. V.) by FRIEDRICK VON HÜGEL.

The error was not even original. "The famous Kantian definition of religion," as Falckenberg says [3] (i.e., the regarding of our duties to man as divine commands) "was announced in Glasgow a generation earlier than in Koenigsberg," by Adam Smith, who was a deist.

To regard our duties towards our neighbor and ourself as if they were divine commands is inspiriting and strengthening—in one word, useful, but not founded upon truth. Thus, though he professes in the *Critique of Pure Reason* that we can know nothing about the attributes of God or the relations between us and God, he here asserts inconsistently that God cannot hear prayer or give us commandments.

Von Hügel,[4] who is not depreciatory of Kant's genius, says that his greatness lies not in religious philosophy but in epistemology and ethics, "and even in these it lies more in his detection of the precise nature and whereabouts of certain crucial problems and complications than in the consistency and satisfactory character of the solutions proposed. Three or more mutually inconsistent principles are often found to be operative in what he claims to be a single and self-consistent solution; and certain strong, general prejudices, unsuspected by himself, can often be traced as largely deciding the starting-point. And then these inadequate solutions confirm him in certain strong theological antipathies and insensibilities when he comes to religious matters."

Kant had a great affection for Hume's sceptical *Dialogues on Religion*, which the author was too prudent to give to the world during his life; and it must not be omitted that Kant revised Hamann's translation of them and was earnest with the younger Hamann to put forth this work of his father, although Plattner's translation had already been published.

When Kant, having taught that there were no proofs of the existence and attributes of God, excuses himself by saying that he has also shown the atheist that there are no valid arguments against the existence of God, one wonders whether he really believed that all theists were such simpletons as to be humbugged with this camouflage. The atheist assuredly has the

[3] FALCKENBERG *History of Philosophy*, ch. V. (article on Adam Smith.)
[4] *Eternal Life*, loc. cit.

best of the bargain wherever the believer is weak enough to agree with him that nothing can be known by proof about God.

It must be remembered that, when Kant talks of belief or faith as a substitute for knowledge of the fact that the will is free and that there is a God and that the soul is immortal, he means by faith or belief something very different from what we mean by religious faith. It is not divine faith but human belief, an opinion to which one is strongly inclined, a sentiment, a hope that it may be so. He is so entangled in the toils of his agnostic theory, laid down in the *Critique of the Pure Reason*, that he does not, strictly speaking, believe in God but only believes that there is a God and that there is a future life. The freedom of the will, the existence of God, and the future life are "practical postulates" required for the interests of duty against pleasure; they are something like what the Oxford logicians call "a working hypothesis"—perhaps a hope that there may be a God and a future life.

"Where Kant's view remains religious and he is reasoning ex-professo," says von Hügel, "he at once becomes hypothetic."

In any case, since God is not to be worshipped nor petitioned, the system is virtually and practically atheistic.

His interpretation of sacred history and of the whole Scriptures regards them as mere human writings and is of the kind now called modernistic.

The effect of a doctrine on the mind, as Mill [5] observes, is best shown not in him who forms it but in those who are formed by it. And experience has shown that the consequence of the Kantian system in those who have accepted its principles has been, in strong and thorough-going minds, agnosticism (which is practically atheism) and has been modernism in those who have tried inconsistently to combine the formulas of the Christian creed with the principles and theories of Kant. His book on Religion, in particular, has furnished many hints towards the modernism which appears to be undermining all the churches except the Catholic. He taught the two-facedness by which clergymen, as preachers in the pulpit speaking under commission, are bound to the creeds of their churches, but as

[5] *Representative Government*, ch. X.

theologians, scholars, and authors may and should hold themselves free to express doubt and dissent, since to have any unalterable articles of faith (except, of course, belief in Kantism) would be a crime against progress and against human nature. We may trace to his influence such sayings as that religion is only "morality touched with emotion"[6] (that is, rendered poetical) and that God is only an imaginative personification of our highest ideal of morality.

"Kant," says Lord Acton,[7] "was incited by the French revolution to draw up a scheme of universal history, though perfectly ignorant of the subject, in unison with his own system. It was the entire inadequacy of Kant's philosophy to explain the phenomena of history which led Hegel, for whom the philosophical problem had converted itself into an historical one, to break with the system altogether." In one thing, however, Hegel and Kant agree, that is in ignoring the inspiration of the Scripture and treating the historical books as mere human compositions, full of fiction, and in denying the Providential government of the world, and especially everything like miracle and prophecy. Kant also held a theory of evolution which seem to differ little from materialism. In his last and crowning *Critique on the Faculty of Judgment*, which deals with purpose or design (the adaptation of means to end) in nature, and with the Beautiful and Sublime, he writes:[8] "The union of so many species of animals in a certain common Schema . . . allows us at least a faint ray of hope that something may be explained here on that principle of the Mechanism of Nature, without which there could be no natural science at all. This analogy of forms, which in spite of all their diversity, seem to be generated from a common origin, strengthens the supposition of a real relationship between them, in their production from an original parent form, by the progressive approach of one species to another, from that in which the principle of purpose seems most exhibited, namely from the man, to the polyp, and from this again to the moss and lichen, and finally to the lowest phase of nature known to us—to inorganic matter—from which to-

[6] Matthew Arnold.

[7] Acton, on Buckle's *Philosophy of History*, in *Historical Essays*, p. 327.

[8] *Kritik der Urtheilskraft*, p. 299, ed. Kirchmann.

gether with its forces the whole technique of nature seems derivable according to mechanical laws—that technique of nature which is to us so incomprehensible in organized beings, that we believe ourselves obliged to assume a distinct principle for its explanation."

Kant, however, was no materialist.

We are not surprised when we find a poet, for example Tennyson, combining a doctrine of evolution with a doctrine of Berkeleyan Idealism. For no one expects a poet in his poems to maintain philosophical consistency. But in one whose profession is philosophy and who sets up to make a system we have a right to demand coherence. The spirit and tendency of the third *Critique* on the whole seems to be to substitute in place of religion a subjective and agnostic sense of the sublime in nature and a poetic deification of the universe in order to satisfy the need which the human heart feels for some object to revere and adore.

KANT'S INCONSISTENCY

A distinction often has to be made between the opinions which a philosopher himself holds and those which his system logically involves and into which it may consistently develop. Though Kant is a laboriously systematic and an ingenious and an original thinker, yet his philosophy is in many ways inconsistent. Not only are his various treatises incoherent with one another, but the *Critique of Pure Reason* is in some places quite inconsistent with itself. Kant's system of thought in fact was fluid and shifting and shimmering like a pool of quicksilver; the old philosopher did not always see the consequences of his own theories; and sometimes when he did see them, he tried to avoid them. The inconsistency and ambiguous use of terms produced by confusion of thought, and producing more confusion, are now acknowledged by his disciples, who indeed profess to see his meaning more clearly than he saw it himself. Did not Kant himself in a moment of unguardedness say[9] that it is possible to understand a philosopher better than he understood himself because he did not sufficiently define his concept

[9] *Critique of the Pure Reason, Transcendental Dialectic*, bk. I., First Section (p. 255 in MAX MULLER'S translation).

and thus sometimes spoke or even thought in opposition to his own purpose? The only difficulty is that exponents and advocates as well as critics and opponents differ widely in their interpretations; what one disciple puts forward as the very essence of Kant may be denounced by another as the very error which Kant was bent on destroying; and thus we have libraries of controversy about his meaning. To try to pin down the Kantians to a definite position, especially concerning religion or theology, is trying to bind Proteus. The Neo-Kantians indeed, who might almost as well be called Neo-Hegelians, frankly confess his and their self-contradiction; and like Hegel though they will not accept the mysteries of divine revelation, yet defend their position by asserting that there is a fundamental contradiction in human thought. Mr. F. C. S. Schiller, Ph.D., relates[10] that once Henry Sidgwick lectured to the Oxford Philosophical Society on the philosophy of Thomas Hill Green and its inconsistency and the ambiguity of his expressions. When he had finished, the disciples of Green got up one after another and admitted that there was a fundamental inconsistency in their philosophy but suggested various ways in which they thought it might be healed. At last an Hegelian rose and suggested that both sides of the contradiction should be held. Sidgwick in replying to the criticisms upon his lecture said that the school to which the last speaker evidently belonged had never made it clear how they managed to distinguish the contradictions which they took to be evidence of error from the contradictions which they regarded as evidences of higher truth. As he sat down amid laughter and applause, an eminent tutor remarked to Schiller that Henry's reply showed that he had his share of the Sidgewickedness of his family.

KANT'S INFLUENCE IN HIS OWN COUNTRY

Kant invented a form of error which was original and specious, and adapted to the spirit of the age. It is obvious that a limited scepticism, attacking only religion, and professing also to oppose irreligion, was much more seductive than the universal scepticism of Hume. And Kant's agnosticism was so art-

[10] In *Memoir of Henry Sidgwick*, p. 586.

fully camouflaged that it attracted both those who understood it and those who did not. For it is said that its first admirers were found in the Catholic universities of Germany. Honest and benevolent minds generally are simple and easily deceived. In the case of Hegel, says Acton,[11] "the breach between pantheism and Christianity was so well concealed by an ambiguous use of terms that the most learned Catholic layman of the time (the elder Windischmann) rejoiced at the coming of a new era for religion." And something similar had happened when some Catholic professors thought that Kant was exalting faith above reason and moral proofs above intellectual speculation.

On the other hand, the many men of this world who wish to forget God, welcomed a philosophy which taught them a justification for their neglect, and yet did not openly run counter, like Hume's scepticism, to their worldly common sense. The preaching of duty gave an air of elevation to this philosophic apostasy.

Moreover, there always will be many light enough to follow a new road even if it leads nowhere. Many will believe anything provided that they are not obliged to believe it. Many will think that what is too obscure for them to understand must be very profound. And many will think whatever is hardily and oracularly asserted must be so certain that it is their own fault if they do not see it.

The direct and legitimate issue of the Kantian system is found in a practical school of philosophy, contemptuously indifferent and sceptical about metaphysics and especially about theology, but at the same time opposed to theories of empiricism. But along with this there were two other movements which may be called bye products; or to change the metaphor, we may say that they were produced by the spin or angular momentum of the ideas which he set in motion. Kant argued against metaphysic in a metaphysical manner, and these two elements, the resultant practicality and the a-priori method were divorced, and each by itself asserted and developed at the expense of the other. He produced a new strain as by a "mental chemistry" in Spinozistic metaphysicians such as

[11] ACTON, *Historical Essays*, p. 361, (on German Schools of History).

Fichte, and in the early Schelling and the early Hegel; and on the other hand, he was claimed as father and patron by a school of empiricists, such as Fries.

Kant showed his dislike of Fichte's metaphysics very early in the latter's career, and soon publicly repudiated him. In a letter written towards the end of 1797, apologizing for his delay in acknowledging the receipt of Fichte's essays, he says that he now finds himself, when he composes, "driven into practical departments, willingly leaving to others the subtleties of theoretical speculation, especially when it leads to your finely pointed *apices*." He is glad to see by Fichte's recent pieces that he is developing a popular style in exposition and that "you have already passed through the thorny paths of scholastic (i. e., Wolffian) method and will not find it necessary to return to them." Fichte replied that he did not think at all of bidding farewell to a scholastic mode of exposition and argument, but on the contrary carried it on with pleasure, finding it to strengthen his powers.

A couple of years later, when Fichte's metaphysical opinions about religion were getting him into trouble and he was claiming to be a disciple and developer of Kant's philosophy, the old man promptly repudiated both the new system and its author: "I hold Fichte's Wissenschaftslehre to be a wholly untenable system. . . . The presumption of crediting me with the intention of giving merely a propaedeutic to transcendental philosophy, and not the very system of such a philosophy, is incomprehensible to me. Such a design never could have occurred to me; I myself declared in the Criticism of the Pure Reason that the completed whole of pure philosophy was the best guarantee of the truth of the Criticism."[12] And he hints that Fichte, in professing to be his disciple and friend, was altogether insincere and artful.

The Empirical school on the other hand seize on Kant's practical conclusion and either dilute or explain away the a-priori method and proofs. Fries asserts that the a-priori factor

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[12] Letter to the *Allgemeine Literatur-Zeitung*, quoted in WALLACE'S *Life of Kant*, p. 85.

in the Kantian system was not really reached by Kant by an a-priori road but a posteriori and that there was no other way in which it could have been reached.

Within half a century, in spite of Fichte and Schelling and Hegel, and Schopenhauer, metaphysic in Germany was quietly dying.[13] The philosophers were turning themselves into historians of philosophy; their lecture rooms were empty; and Schelling confessed to a traveller that the end had come: "La pensée allemande est aujourd'hui dans un cul de sac, et je ne vois pas qui pourra l'en tirer." Thus the legitimate development of the Kantian philosophy was a sort of higher pragmatism; and it might not be difficult to show how it destroyed the principle which would have resisted the specific pragmatism lately developed.

INFLUENCE UPON BRITISH PHILOSOPHY

The influence of Kant upon British philosophy during the last century was felt in three different ways during three different generations. In the first period Coleridge took from him what was positive and constructive in his moral philosophy, and interpreted the *Critique of the Pure Reason* very benevolently, thinking that Kant must have meant more by his Thing-in-itself than his words expressed and that he must have attained through his practical convictions of duty and freedom that knowledge which his mere expressions seemed to repudiate of the spirituality of the human soul. It is a great mistake, however, to think that Coleridge was a Kantian. He took up Kantism for a time, as he took up Schelling for the brief period while he was composing the *Biographia Literaria*. But in his mature and definite convictions Coleridge continued the tradition of the Cambridge Platonists of the seventeenth century, and he even approved of Reid's names for the various modes of cognition in preference to the Kantian terms.[14] For the full proof of Coleridge's Platonism, which might require several

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[13] ACTON on German Schools of History, *Essays*, p. 386.

[14] Contrast COLERIDGE'S terminology in Appendix E to the Statesman's Manual with Kant's given in *Critique of Pure Reason, Transcendental Dialectic*, Bk. I, 1st Section, p. 260, by MAX MULLER.

pages, I must refer the reader to an article upon Coleridge which I wrote some years ago in Hastings' *Encyclopedia of Religion and Ethics*, or to the *Catholic University Bulletin* of January, 1907.

In the second period Hamilton and his disciple Mansel with good intentions but little wisdom sought to found faith upon agnosticism and "the relativity of human knowledge" (a vague equivocal term that may mean any one of four or five different theories). These two thinkers drew from Kant chiefly what was negative, destructive, and sceptical, while they thought, with much lack of clear-headedness and consistency, to combine it with the native common-sense philosophy. Through these Kant has had some influence upon Herbert Spencer.

In a third period, a "Neo-Kantian" school, as they called themselves, of whom Thomas Hill Green [15] seems to have been chief, took from the *Critique of Pure Reason* the affirmation of an a-priori element in human understanding, especially the very obscure doctrine of the "synthetic unity of apperception" (or self-consciousness) and developed this element alone as Hegel did into a something like mentalistic pantheism. Here there is no light but rather darkness visible,—such gloom as counterfeits a light. So misty and obscure a theory never could obtain disciples outside of the lecture-room of the master. I remember, once, my lamented friend, Rev. Walter McDonald, Prefect of the Dunboyne Establishment in Maynooth, saying to me, in the vigorous language of private conversation, that he had read every one of Green's works and could not understand a word in any of them. I said that I had read some of them and had understood just enough to see that Green did not understand himself.

LIMITS OF KANT'S KNOWLEDGE

Kant, as Falckenberg remarks, was an acute rather than a profound thinker; and at the same time his acquaintance with earlier systems of thought was very slight. "It can be proved by history," Schelling,[16] who had been a follower of Kant, wrote during the life of the philosopher, "that Kant had never

[15] See SIDGWICK'S Lectures on Green in the volume *Lectures of Kant and other Philosophers*.

[16] SCHELLING quoted in WALLACE'S *Kant*, p. 95.

studied philosophy in its grand and comprehensive type . . . that he knew of Plato, Spinoza, even Leibniz only through the medium of a metaphysical doctrine which was dominant about fifty years ago (i. e., about 1750) in the German universities,—a pedantic metaphysics which derived its origin from Wolff. . . . His philosophy is no native and original growth but secondary and derivative; it is no universal, self-subsisting system, but rests in part on the rubbish-heap of a forgotten system."

Widely as we differ from Schelling, we may agree with him in this censure. Kant betrays himself when (in the preface to the second edition of the *Critique of Pure Reason*) he describes Wolff as "the greatest of the dogmatic philosophers, the one who first showed how the secure method of a science could be attained only by a legitimate establishment of principles, a clear definition of concepts, an attempt at strictness of proof, and an avoidance of all bold combinations in concluding."

In any one acquainted with Aristotle or the great scholastic philosophers and theologians, such language about Wolff can only excite a compassionate smile.

Kant's references to the Greek philosophers show that he had made no study of them and had only a general, popular knowledge of them. Though he had the face to claim that he understood Plato better than that philosopher understood himself, his remarks about the Platonic philosophy show a slight and superficial acquaintance with it. His statements about the Epicurean system are very inaccurate. Concerning the great medieval thinkers who united all that was best in both Aristotle and Plato, and who developed the Aristotelic principles with real grasp and clearness, he was altogether ignorant and indifferent, notwithstanding the respect which Leibniz had expressed for them. Even the British philosophers were little known to him, though he was more influenced by them, as will be seen, than is generally known; and he did not even study the ablest works of Hume whom he professes to be opposing.

His system so far as it is connected with previous philosophy is related to the Leibniz-Wolffian system, as he usually styles it. But he knew little about Descartes and less about Spinoza, the predecessors of Leibniz. Without doubt the Wolffian or Leibnizian system in some respects prepared the way for Kant, as

will be seen; often indeed, when I have been reading some of Leibniz's hypotheses or theories, I have felt inclined to say that much of Kant is but a crystallization of what was fluid in Leibniz—as if he were but asserting positively and formally what Leibniz had indecisively and tentatively and virtually suggested. It cannot be too clearly realized that Kant's system, with all his boasts of finality, was no universal and self-subsistent philosophy such as Aristotle's, but a local, temporary, and relative one, produced by the impinging of Hume's scepticism upon the dogmatic rationalism of Wolff; an historical phenomenon significant for a given time and place, but not a possession forever.

THE CRITIQUE OF THE PRACTICAL REASON

In consequence of his inconsistency not all parts of the Kantian philosophy are equally false and pernicious. The *Critique of the Pure Reason* is that by which he is most known in foreign countries. But, though it was the first of the *Critiques* published, it was not by it that he first became famous in his own country, but by the Foundation for the Metaphysic of Ethics and by the *Critique of the Practical Reason*, for the sake of which men of philosophy and of letters studied the *Critique of the Speculative Reason*. Without doubt Kant's earnest preaching of duty came as a fresh breeze in a stagnant atmosphere of sentimental utilitarianism, in a country and an age in which, as Fichte said, "the citadels of morality had been destroyed, and the idea of duty blotted out from all the dictionaries." "Buy two books, for heaven's sake," wrote Jean Paul (Richter) to a friend—"Kant's *Foundation to a Metaphysic of Ethics*, and Kant's *Critique of the Practical Reason*. Kant is no mere sun of the world but a whole dazzling solar system at once." But he abhorred the *Pure Reason* when he read it. Fichte, who was accidentally acquainted with Kant's *Critiques* by a student who asked for his assistance in reading them, wrote to friends: "I live in a new world since I have read the *Critique of Practical Reason*. Things which I believed never could be proved to me, *e. g.*, the idea of an absolute freedom and duty, have been proved, and I am the happier for it." Schiller was another who expressed himself with the enthusiasm of a

neophyte; he stuck to the theory of the beautiful and the sublime; but his admiration for the *Ethics* was cooled by a longer acquaintance. Kant's stoical, or worse than stoic theory that an action ceases to be moral if done from any other motive besides a stern sense of duty—for example, from love and affection and with pleasure—was happily satirized by Schiller (though with some exaggeration as is usual in satire) in two epigrams on a Case of Conscience, at the conclusion of his group of Distichs on The Philosophers:

1. SCRUPLES OF CONSCIENCE:

The friends whom I love I gladly would serve,
But to this inclination incites me
And so I am forced from virtue to swerve
Since my act through affection delights me.

2. DECISION:

The friends whom thou lovest thou must first seek to scorn,
For to no other end can I guide thee:
'Tis alone with disgust thou canst rightly perform
The acts to which Duty would lead thee.[17]

The *Critique of the Practical Reason* contains the core of Kant's philosophy. The essence of that philosophy is found in the ideas of free will and duty; and it is only fair to him to say that the safeguarding of the freedom of the will is his chief interest in the distinction and difference between the Phenomenon and the Thing-in-itself.

Kant's doctrine, however, concerning the authority of conscience and the unconditional command is by no means so original as his admirers would have us believe; while his practical rule, "Act so that your conduct may be suitable for all men," makes consequences, after all, to be the criterion by which we are to distinguish between right and wrong, and thus does not elevate us altogether above experience, as he professes to do.

THE ORIGIN OF THE ETHICAL SYSTEM

Lord Acton, who, with a German mother, a German education, and a German wife, and an Hegelian (which is German) theory of progress, can not be suspected of unfairness to the Germans, and whose writings show that he was not prejudiced

[17] Translation by A. C. ARMSTRONG.

in favor of his own countrymen any more than in favor of his own Church, writes[18] thus to Gladstone who was then preparing an edition of Bishop Butler's *Works* (a name familiar to all readers of Newman's *Apologia*): "The Germans do not know it, but Kant is the macrocosm of Butler. He is Butler writ very large. His main argument, founded on the deification of the human conscience, came to him from *The Analogy* and the *Sermons*. It is not impossible, I maintain, to show where Butler got that theory of conscience which has so much influenced political as well as religious thought. I do not think that he was the discoverer and innovator in ethical science that men like Martineau say he was. But it is pretty certain that Kant, who was no great reader, took it from him, and dug no deeper into seventeenth century literature."

(Acton says elsewhere that Butler's doctrine about Conscience is identical with that of Alphonso de Sarasa, S.J. (1618-1667) and may have been learned from his writings).

"Kant stands on the shoulders of the *Analogy* when he elevates the probability into a substitute for proof, and on those of the *Sermons* when he makes the infallible Conscience the basis of certainty and the source of the Categorical Imperative. And my point is that he hails from Butler directly or indirectly.

"Kant's countrymen derive him from Hume, Adam Smith, and Rousseau. But I do not despair of convincing German friends that what Butler compressed into a crowded volume is expanded into the minute and subtle philosophy of his successor.

"The relations of Kant with Butler must have been set as a thesis in some university. But I cannot find that any book treats of it."

It is amusing—or it would be amusing if it were not mournful—to remember how many simple Anglo-Saxons have idealized Kant without the slightest suspicion that whatever was best in him was derived from one of their own philosophers, whom they comparatively depreciated, and that indeed Kant in the process of adoption omitted much that was true and good.

For when we consider his relations with Butler, it should not be overlooked that Kant's theory of conscience and duty

[18] ACTON'S *Correspondence*, vol. 1, pp. 22-56 and 79-80, ed. Figgis and Lawrence.

differs for the worse from Butler's doctrine in one very important respect. Butler affirms in the most emphatic way that the law of conscience immediately leads us to the belief in a Law-giver, and that the judgment of conscience upon our actions, words, and thoughts, "if not forcibly stopped, goes on always naturally and of course to anticipate a higher and more effectual sentence which shall hereafter second and affirm its sentence."[19]

Kant, as I need scarcely say, denies the inference from the law to the Law-giver, and asserts the "autonomy" of the human mind and will. If, therefore, he drew his ethical theory from Butler, he robbed it of the great part of its value.

Kant's most famous saying, which is now inscribed beside his bust on the wall of the Stoa Kantiana in the university of Königsberg—"Der bestirnte Himmel über mir, und das moralische Gesetz in mir—The starry firmament above, and the moral law within"—is taken, as Acton[20] observes, straight from Rousseau, whose portrait was the only print that adorned the walls of Kant's room, and whose *Emile* kept him for one exceptional afternoon from his daily "constitutional" walk. But it is to be observed that when Rousseau compared the majesty of the moral law within us to that of the heavens without and above, he was comparing it to something whose reality he did not doubt, whereas Kant is comparing the moral law to something which is in his opinion only a "phenomenon," an appearance within our own sensibility and imagination, not a reality; and therefore his comparison does not tend to deepen and strengthen our reverence for conscience but rather tends in spite of him to reduce duty to the level upon which he places space and time.

Perhaps we may profitably remark here that the Psalmist (in our 18th psalm) makes a parallel between the glory of the sunlit sky and the law of God as enlightening our souls.

Kant's scepticism about the worth of the arguments and proofs of speculative reason came, as he confesses, from Hume.

The Lowland Scottish are the Prussians of Great Britain, and Kant was of Scottish descent. Yet no two characters

[19] BUTLER'S *Sermons*, no II.§3, and no VI, at end.
[20] ACTON'S *Correspondence* I, 225.

could have been more unlike than that of this exceptional and untypical Lowland Scottishman with his easy-going good temper and naiveté, and his infantile levity of scepticism, and the serious, almost solemn determination of the Prussian Agnostic. Still, it was Hume, as Kant tells us, who threw the spark which lighted Kant's torch and thereby kindled a conflagration; for it is obvious that a moderate and limited scepticism which fell in with the spirit of this world, was much more seductive than the universal scepticism of Hume, which questioned the reality of this world as well as the other.

WHAT IS MEANT BY TRANSCENDENTAL IDEALISM?

Some part of Kant's obscurity is due to the use of Aristotelic or Scholastic terms, such as Category, and Transcendental, in a new and improper sense; and one of the terms by reason of which superficial readers threw dust in their own eyes is "Transcendental Idealism," which is supposed to have some association with Transcendence, and to mean something wonderfully elevated, spiritual, and mystical. The very first German reviewer who noticed the *Critique of the Pure Reason* made this mistake, which has often been repeated since, though Kant at once denounced it. In the *Prolegomena to Every Future System of Metaphysic*,[21] which was published in the following year, he said: "My critic says: 'This work is a system of Transcendent or (as he translates it) higher Idealism.' Not higher, certainly. My place is the fruitful bathos (low ground) of experience; and the word Transcendental, the meaning of which has not once been grasped by my critic, does not signify (with Kant) something passing beyond all experience . . . Idealism proper always has a mystical tendency . . . (through Kant's philosophy) the whole mystical idealism of Plato falls to the ground. . . . The dictum of all genuine Idealists from the Eleatic school to Berkeley is contained in this formula: 'All cognition through the senses and experience is

[21] Appendix (and foot notes to the Appendix) to *Prolegomena to Every Future System of Metaphysic which can claim to rank as a Science.* "Unfortunately," says FALCKENBERG, "Kant some times used the word Transcendental as equivalent to Transcendent." But perhaps this was a slip of the pen; many worse slips have been found by editors of the *Critique.*

sheer illusion; only in the ideas of pure understanding and reason is there truth.' The principle governing and determining mine throughout is on the other hand: Only in experience is there truth; all cognition of things merely from pure reason or understanding is nothing but illusion." He explains that with him Transcendental means almost the opposite of Transcendent; it only means "something that does indeed a-priori precede experience but is intended simply to make experience (or experiential cognition) possible." The term then with him means much the same as the Wolffian school after Descartes and Leibniz meant by "Innate" (Ideas), or *A-priori*, or deductive.

Sidgwick suggests aptly that Kant's system should not be called Idealism of any kind but Ideaism, because the word Idealism has such associations that it must mislead.

Perhaps the old name of Conceptualism might be used for it with some specific adjective such as Kantian, or Critical.

Hamilton[22] says that, as some even of Kant's German disciples have not known whence or how he got the term Transcendental, and how he came to use it in such a peculiar sense, it is worth while to explain its genealogy.

In the Scholastic philosophy the name of Transcendental was given to our simplest, most elementary, and most extensive conceptions, such as Being, Something, One, Good, because they transcend the highest genera or predicaments (categories) and are predicable concerning the subjects of every predicament or category. In the Cartesian and Leibnizian and Wolffian philosophies these Transcendental concepts were said to be innate, native to the mind, not in any way derived from experience. Therefore Kant twisted the term out of its proper meaning to signify what is (in his opinion) prior to all experience. In a similar way he twisted the term Category so as to violate the distinction which Aristotle and the Scholastics after him had made between the Predicaments (widest genera) or Categories and the Transcendental concepts. The term Transcendent Kant applies in a condemnatory sense, to any reasoning which attempts to know things (such as the nature of the soul

[22] HAMILTON'S *Lectures on Logic*, lect. XI, §XXXVI.

or the attributes of God) which cannot be the objects of experience. For his purpose was to sweep away all metaphysical science, except the study of our own intellect, and especially to get rid of all theology, natural as well as revealed. It is very significant that the title of "Transcendental Idealism" should have been kept up by his followers, in spite of his own admission that it was misleading, and his proposal of the name, Critical Idealism or Formal Idealism as more appropriate.

THE GENESIS OF THE SPECULATIVE SYSTEM

It is very easy to censure particular points in the Kantian philosophy, especially in the Critique of Pure Reason. But to throw your mind dramatically within the coils of the system, and sympathetically to follow his reasoning so as to understand how he fell into such paralogisms and fallacies, is no such easy task. As in the story "Through the Looking-Glass," the difficulty is for Alice to get through the glass into the world behind it. Once that feat is accomplished, the rest is comparatively practicable.

The strain of thought which had come down from Descartes and Leibniz furnished a soil in which the Kantian ideas might spring up. There was a general assumption that the senses apprehend immediately not things but their own affections, "Sensual Ideas," as the Wolffians said (Species sensibles, in Scholastic terminology), and that the intellect perceives immediately its own ideas or concepts, the most important of which were said to be "innate," growing from within, not derived from or through experience. Moreover, the Leibniz—Wolffian system in which Kant's mind was steeped from youth, affirmed that Space, and not only Space but the Extension and Shape of bodies were unreal, being only ideas due to a confused and indistinct apprehension (bodies being composed of unextended forces—"points of force"—called Monads). From this doctrine that both Space and Extension are purely subjective, it was very easy to go on to a theory that Time and Succession are likewise subjective, and hence that all change or movement is unreal. The Leibnizian philosophy likewise accounted for intellectual intuitions and the self-evidence of geometrical and metaphysical axioms by saying that these propositions are innate and part of the mind itself. The Kantian system is racy of this soil.

It is remarkable that the theory of Innate Ideas in the seventeenth century, in opposition to Locke, led to a striking anticipation of one of the most important of Kant's positions. Richard Burthogge, M.D. (1694), in an essay upon *Reason and the Nature of Spirits*, against Locke, says: "Things to us men are nothing but what they stand in our analogy, that is, in plain terms they are nothing to us but as they are known by us . . . and they are not in our faculties either in their own realities or by way of a true resemblance and representation, but only in respect of certain appearances . . . that do no more exist without our faculties in the things themselves, than the images that are seen in water, or behind a glass, do exist in those places where they seem to be . . . appearances or sentiments which, things by the various impressions that they make upon us, do either occasion only, or cause, or—which is most probable—concur with our faculties in causing . . . And there is the same reason for the understanding (as for the senses) that it should have a like share in framing the primitive notions under which it takes in and receives objects. In sum, the immediate objects of cogitation, as it is exercised by men, are *entia cogitationis*, all phenomena."

Upon this state of mind, while Kant believed in innate ideas and propositions, Hume's sceptical questioning of the principle of Causation[23] fell like an explosive shell and dissipated what he considers sleep or dream. Kant with his usual acuteness and his usual lack of profundity at once saw, eye to eye with Hume, that this principle—that every change or event must have a cause—is a proposition combining two diverse concepts, the predicate not being contained in a definition or analysis of the subject; in other words that it is a proposition of the character which British logicians aptly call Ampliative and Kant calls Synthetic.

Moreover, he saw that many of our most important moral, mathematical and metaphysical axioms are of the same character.

W. G. Ward, one of the acutest and soundest metaphysicians of the last century, in his controversy against Empiricists

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[23] See Introduction to KANT'S *Prolegomena to every future System.*

and Phenomenists in the *Dublin Review*[24] about 1870, was led to examine the question about Analytic and Synthetic-a-priori principles. As Catholic philosophers differ from Kant in their use of those names, Ward in order to avoid verbal disputes and equivocations and misunderstandings, prefers the terms which Hamilton also had used, Explicative and Ampliative propositions. But on the question of fact apart from names, he, like F. Kleutgen, S.J., considers Kant to be in substance right in holding that there are self-evident principles which are ampliative (or Synthetical) propositions. Ward even considers that Kant's use of the words Analytic and Synthetic was more correct and proper than the meaning which Catholic philosophers give to those terms, though for the sake of agreement he avoided the use of those names altogether. Thus Ward considered that Kant's question, How are synthetic-a-priori judgments possible (that is, How can ampliative propositions be self-evident and self-evidently necessary) was a very important question, which needed to be discussed. Of course Ward did not accept Kant's solution of the problem. For Ward held to the old view of the Scholastics and Aristotle and common sense, that the truth of such axioms is evident with objective evidence in the light of reason. Whereas Kant explains the evidence of their necessity as a subjective appearance, or phenomenal necessity, due to the "synthetic unity of apperception" or self-consciousness (this self also being only a phenomenon of a self) and boldly denies that the laws of thought are in conformity with the laws of being.

Kant tells[25] us that he differs from all former philosophers in that he saw (that is, imagined he saw) that not the intellect alone has intuitions, but that the senses also intuit a-priori, having innate sensuous ideas of their own, space being innate as a form of perception in the outer sensibility, and Time in the inner sense (he calls self-consciousness an inner sense). Thus, formally

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[24] See the *Dublin Review*, July 1869, on Philosophical Axioms, p. 159, and Oct. 1871 on MILL's Denial of Necessary Truth, and July 1871, on the Rule and Motive of Certitude. WARD'S *Essay on the Philosophy of Theism* were collected and published by his son, but are now out of print.

[25] A footnote in Appendix to *Prolegomena*.

developing the Leibnizian view that Space and Extension are only subjective, he added the notion that Time and Succession are equally so, and equally untrue to reality.

From this he went on to the view that the intellectual concepts, Cause and Effect, are purely subjective and do not apply to things as they are in themselves, partly from consistency and consecutiveness, and partly because he thought with Hume that the principle of Causation was contrary to the freedom of the will, which he wished to safeguard. Some of my readers will remember how J. S. Mill, too, confesses that he had thought the principle of Causation contrary to the liberty of the will, and had been depressed for a time by the belief in Necessity, and how he got rid of his depression by denying that any actions or even material changes are necessitated, and substituting the notions of the Antecedent and Consequent for those of Cause and Effect. In both men, the intention was good, though the reasoning in both cases was fallacious. The "Self" which in Kant is "conscious" and which is necessitated in its volitions, is of course not the real Self but a phenomenon.

Kant saw also that such conceptions as Substance and Accident must in consistency be placed upon the same subjective level on which he placed Cause and Effect; and then to complete his system he treated the concepts of Being and Not Being, and Unity and Plurality, in the same manner.[26] He could not have gone so far astray if he had not been so systematic and ingenious. On his own principles he had no right to talk of "things-in-themselves," in the plural number, rather than the Thing, in the singular. His language shows probably that he was still unconsciously under the influence of the Leibnizian doctrine of Monads.

The initial and original paralogism belongs to Leibniz. To argue that because our imaginative idea of Space has not a strictly corresponding reality, therefore, it has no foundation (fundamentum in re) at all, and that Extension,[27] Shape, and movement from place to place are illusions is absurd logic. (Similarly, to assert that because Time, comprising Past and Future with the Present, is ideal, therefore Succession and all

[26] *Prolegomena*, §39, on the System of the Categories.

[27] *Prolegomena*, §13, Remark III.

change are unreal is as bad logic as it would be to call Duration unreal. We really might as well say that corporeal things do not endure as that they are not extended and shaped and movable, or that the thing (e.g. the tree) which exists now is not that same which existed a moment ago and also is not that which will exist in the moment to come.)

Kant, it is true, often criticizes Leibniz and ridiculed some of his theories. But then, as is remarked by Sarah Coleridge in her Notes to her father's *Biographia Literaria*, "It is a general fact that a philosopher argues more against that teacher of philosophy from whom he has derived the main body of his opinions, and whose system contains great part of that which his own consists of, than he does with the whole world besides. Could all that belongs to Leibniz be abstracted from Kant, and all that belongs to Kant be abstracted from Fichte and Schelling, I should imagine that the metaphysical system of each would straightway fall into a shapeless, baseless wreck."

THE DREAMS OF A CRITICAL CONCEPTUALIST

The *Critique of Pure Reason* is contrary to the natural judgment, or "common sense," of mankind; it is inconsistent with Kant's later treatises, or they are a departure from it; and it abounds in such self-contradictions as it might seem impossible that a serious thinker could perpetrate. The shimmering ambiguity of its terms, e.g. Phenomenon, is such that Kant passes unconsciously from the position that things appear to us in a certain way to the position that things produce Appearances in us. He begins with the distinction between things as they are in themselves and things as they appear to us, the distinction relating to one and the same reality under two points of view; and he shifts to a distinction between two different sets of realities, things-in-themselves, outside of and independent of our consciousness, and phenomena, or appearances, within our consciousness. Thus phenomena for Kant substantiate themselves and become a third set of things between the subjective processes of the individual mind and things-in-themselves or the world of reality. He tries to impart to his Appearances an objective reality while at the same time asserting their character as appearances only; and in propor-

tion as this substantiation of phenomena takes place, things-in-themselves tend to fade away out of sight in the Kantian scheme of philosophy. The "Refutation of Idealism" in the second edition seems so inconsistent that Schopenhauer denounces it as a cowardly retreat, and Hamilton thought it not serious. Many have thought that the man who wrote the Pure Reason could not really have set as much value as he professed on the practical postulates of the existence of God and a future life. It was altogether self-contradictory to say that Cause and Effect are only subjective forms of thought, and then that things-in-themselves cause Appearances in our sensibility.

THE TYCHO BRAHE OF THE MIND

Kant wished to destroy all metaphysical knowledge, especially theology and psychology, and at the same time retain ethical, social, and physical as well as mathematical science. But in truth for him nature and human society are only a phantasmagoria, or (to apply an expression of his own) a set of soap-bubbles. Though he asserted that things-in-themselves, behind the vision or unsubstantial pageant which we call the world, touch the springs which set the pictures in our mind in motion, yet these "Representations or Presentations" do not represent but must systematically and essentially misrepresent. Kant set himself up for the Copernicus of philosophy, but in fact he was the reverse of a Copernicus; he was only the Tycho Brahe; for he made the human mind the center on which the universe depends, and he substituted false system for true principles. According to him, the human understanding prescribes its own laws to Nature, and is the source of the universal order of Nature:—"I cannot have the slightest notion of such a connection of things-in-themselves as of their existing as substances, working as causes, or being able to stand in reciprocal relation with one another as parts of a real whole. . . . We have nothing to do with the nature of things in themselves but only with Nature as the object of our experience"[28] (*i.e.*, a set of appearances within our mind).

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[28] *Prolegomena*, §28 and §38.

He differs from former Innatists, for he expressly rejects the view that the laws of thought might run parallel to the laws of being, and that the concepts of the human understanding might correspond to the natures of things and be true to them. He mocks at the conclusion as well as the consequentia of the argument which came down from Descartes that the human reason is veracious because it has a veracious Creator. "Crusius alone," he [29] says (betraying here his ignorance of history) "thought of a compromise, namely that a spirit who cannot err nor deceive may have implanted those laws in our minds originally. But . . . we can never know for certain what the Spirit of truth or the Father of lies may have instilled into us." And he hints with a sneer that not a few of Crusius' principles came from the Father of lies. (And of course in using such religious language Kant does not at all believe in what that language signified.) Huxley is echoing Kant as well as Descartes when he says in his essay on Descartes: "It is conceivable that some powerful and malicious being may find his pleasure in deluding us and making us believe the thing which is not, every moment of our lives."

According to Kant, then, all the movements and changes without us and within—those of ocean and clouds and sun and stars, and all the succession of thoughts and feelings within our own mind—are unreal and only appearances, since Time and Succession as well as Place and Size are only a subjective form. "If either I or any other being could see myself without this condition of sensibility, then those very determinations which we now represent to ourselves as changes would give us a kind of knowledge in which the representation of Time would have no place, and therefore the representation of change would have no place." [30]

Our bodies with their members and the organs of the senses are only phenomena. There may be no real distinction between soul and body, "It might be possible that that something which forms the foundation of external phenomena . . . might be at the same time the subject of thinking. . . The substance

[29] *Prolegomena*, §36, footnote.

[30] *Critique of the Pure Reason*, Transcendental Aesthetic, 2d Section, Of Time, p. 29-30, by MAX MULLER.

which with reference to our external sense possesses extension might very well by itself possess thoughts which can be represented consciously by its own internal sense." [21] Both may be one and the same thing making itself appear under different and opposite phenomena to its several perceptive faculties.

We are absolutely walled off from reality both within and without by what Kant miscalls Representations or Presentations. We are not like Plato's men in the cave with their backs turned to the opening and the light, who see on the wall of their prison the shadows of the men and beasts that pass by. For these Kantian shadows that come like things and so depart, do not really resemble anything except one another. They are not even caricatures of "things in themselves" for a caricature has some likeness. We do not even see things *tanquam per speculum, in ænigmate*, for there is no comparison or analogy between the moving pictures which the blind art, as he calls it, of our mental constitution has made and the things or thing behind the pictorial screen. This theory is more groundless and absurd than the Preëstablished Harmony which Kant ridiculed. For this is Preëstablished Discord.

The absolutely formless "given matter" from which the phenomenal objects are formed by the mind was the wildest of dreams.

Kant warned readers against an Illusion which he professed to have discovered in Transcendental Dialectics. But the greatest of all Transcendental Illusions was his own system.

Thus men of science when studying Nature or the human body are making experiments upon Appearances within their own minds. Our mind is imprisoned in a network of "representations or presentations" which always misrepresent; and man when observing changes and searching for their causes, and relations, and the adaptation of means to end in nature, is but a puppet in a game of "send the fool farther," in a land of dreams.

For what Kant calls knowledge is not knowledge. If there is to be knowledge, there must first *be* something to be known. Also, it is implied in the very conception of knowledge, that

[21] *Critique of the Pure Reason*, Transcendental Dialectic, Bk. II. ch. I, 2nd paralogism, p. 291–2, by MAX MULLER.

knowing does not alter or modify the thing known. To know anything is to know it as it is, not as otherwise than it is. We may not know all about it; but so far as our knowledge goes, the knowledge must conform to the object. This is what Kant expressly denies; he asserts that the object must correspond to our mode of thinking or perceiving. The object is always a subjective formation. But then such thinking has no right to be called knowledge, and the object is not a thing but a thought. It is difficult to believe that, when Kant calls such schemes of thought "knowledge," the equivocation was not a conscious and deliberate camouflage. The difference between Kant's "knowledge" and belief seems to be that belief may be true but knowledge must be false. In other words the term knowledge should be omitted from our dictionary and dropped out of our language.

It is even worse and more self-contradictory logic, if worse there can be, to say that Existence and Possibility, and Reality and Negation are only subjective forms of thought, and that the principle of contradiction [32] should not be expressed in the old form (It is impossible for a thing in the same respect both to be and not to be.) but thus: "No subject can have a predicate which contradicts it,"—and then after all this to tell us there exist things-in-themselves altogether independently of our thought.

This part of his system, isolated and developed by Fichte,[33] leads to the expression of this latter philosopher: "I know absolutely of no being, not even of my own. There *is* no being. Images (bilder) there are; they are all that is; and they know themselves after the manner of images—images which hover and float past, without there being anything past which they float; which are connected through images of images; images wherein there is nothing imaged, which have neither meaning nor purpose. I myself am one of these images, or rather I am not even one of them, but only a confused reflection of them all.

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[32] *Critique of the Pure Reason*, Trans. Analytic, Bk. II, ch. ii, Sect. I, p. 123-5, MAX MULLER. HAMILTON shrewdly observes that this principle should have been called the Principle of Non-contradiction.

[33] FICHTE, *Über die Bestimmung der Menschen* Bk. II, conclusion. Of course this is not the conclusion of Fichte's philosophy any more than of Kant's, since Fichte finds reality in the will and practical reason.

All reality changes into a wonderful dream, without a life to be dreamed of, without a spirit to dream. Thought . . . is the dream of that dream."

The speculative system, in fact, now when the glamor of novelty and obscurity has passed away, seems to be a wanton exercise of ingenuity rather than a work of honest and earnest judgment.

CAMOUFLAGE OR EQUIVOCATION

It is bewildering and annoying to find Kant and his disciples mixing up popular language, the language of Common Sense, such as Representation and Experience and Knowledge with reasonings which are intended to destroy the beliefs of Common Sense. They usually evade this censure by saying that they use popular language, and speak of the world, and our bodies and our senses and our cognitions, as an astronomer or any instructed man talks of the sun rising and setting while he knows that the earth turns on its own axis and also moves around the sun. Of course no one can object to a Kantian or an Idealist using popular language in ordinary conversation or popular lectures or speeches. But we may object to the employment in philosophical argument of language that implies assumptions contradictory to their express conclusions. What, as Sidgwick observes, would be thought of an astronomer who in a scientific treatise began by, apparently, assuming that the sun goes around the earth, and carried the assumption through the very arguments by which he leads us to the conclusion that the earth turns on its axis and also moves around the sun? We should ask him to alter his language and to put his argument in a form that did not assume what is contradicted by his conclusions.

It is all like The Riddling of the Bards:

> Confusion and Illusion and Relation,
> Elusion and Occasion and Evasion.

Except that the Bards were mocking and did not profess to be serious philosophers.

The analogy which Heine perceived between Kant and Robespierre is really interesting and illuminating. In both, says Heine, we find the same spirit of mistrust, only that one exercises it against men and calls it republican virtue, while the

other applies it against ideas and calls it criticism. We see in both the same prosaic, sober integrity. In both there shows itself the type of the petty tradesman at its highest degree. Nature had intended them to weigh out tea and sugar; but destiny decreed that they should weigh out other things; for the one it placed upon the scales a king; for the other, the proofs for the existence of God. If the good people of Koenigsberg, who gave the phiolsopher a courteous salute as he strolled by at his appointed hour and perhaps set their watches by him, had divined the full meaning of his subversive, world-crushing thought, they would have felt a more gruesome awe before that man, than before an executioner, who puts only men to death.

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MISCELLANY

HISTORY TEACHING AT LOUVAIN

The work of the Louvain school of Philosophy is well known to students both in America and in England. Less well known there perhaps, is the work of the Louvain School of History whose resumed activity the appearance of the first post-war number of the "*Revue d'histoire ecclésiastique*" fittingly signalizes.

The present system of historical teaching at Louvain goes back—as a system—some thirty-five years. In those days History was an amusement, a hobby, a bore, according as the student's fancy lay, but never, by any chance, a serious study. For years all that the law had demanded was a certificate that the student had followed the lectures in History. Not until 1876 did History figure in the examinations, and then but once—in the first year of candidature. Fourteen years later, came the law establishing a doctorate in history and with it an end forever to the miserable state of things just described. But in this recognition of the just place of history in University teaching, Louvain—the Catholic University—had anticipated state progress, and thanks to her faculty of Theology, the law of 1890 found her with an Historical Department well organized and already past its first infancy.

In order that her degrees might have the status of those of the state universities, Louvain had to accept the state program of studies and, in a measure, share with Ghent and Liège, the common misfortune of state direction. Only her faculty of Theology was fully independent. Here Louvain and her ancient traditions were supreme, and here, years before the state, she began her historical work.

To begin with she had the great advantage of a succession of rectors, themselves—notably the first, Manager De Ram—historical scholars of no small worth. Then, too, the professors of Ecclesiastical History, Wauters (1834-71) and Bernard Jungmann (1871-95) had established a sound tradition of advanced historical study. The course in Biblical Exegesis was an apprenticeship in the science of criticism, while the study of Oriental languages was a discipline in the study of original texts. These were advantages in theoretical studies. Then, too, for the degree of Doctor in Theology, it was, from the first, a necessary condition to present as a thesis a printed work, no mere dissertation in pamphlet form, but, as a reference to the series will show, a book that was an appreciable contribution to knowledge. In the preparation of this lay the germ of the *cours pratique*, and of that personal research which is today the characteristic note of Louvain's work in every branch of knowledge. Hence the Conférence d'Histoire, set up in 1885, at the request of the students themselves, and confided to M. Charles Moeller, was but the logical term of a long evolution.

The new organization in reality, only brought together and coördinated elements already long in existence.

The idea of this Conférence d'Histoire, this historical seminar, was to initiate the students into the science of historical research and composition, in other words to train historical scholars and writers. Not merely to pack all and sundry with a mass of detailed information, but to give the student a knowledge of the preparatory work necessary for historical study, of methodology, bibliography, palaeography and the various other auxiliary sciences, to form in him the critical spirit, to exercise him in its laws, and to produce as a result—a trained mind knowing how to study, and how to set forth the fruits of its toil.

The method of this Conference is easily described. A subject is chosen by the professor, split up into its several problems, and distributed among the members. They study their subject from the texts themselves, and the results of their work are read and discussed week by week at the re-unions of the Conference. The opportunity this affords as a practical initiation in Historical Criticism, and as an exercise in the auxiliary sciences taught in the theoretical lectures, needs no emphasis. After this preparatory discipline the student is free to choose a subject himself, a subject the study of which is to result in an appreciable addition to historical knowledge, to be studied in its sources and, printed, to be presented as a thesis for the doctorate. Such in outline was the system which received its academic seal when in 1886 the University created the Licentiate and the Doctorate in Moral and Historical Sciences. "What the Licentiate does is to furnish with a scientific apparatus those who wish to devote themselves to special research work. For the doctorate—what gives it so high a standing—considerable personal research is essential, viz., the composition and the printing of an original dissertation, and the formal defence of this dissertation and fourteen historical theses." (CAUCHIE: *Un demi-siècle d'enseignment historique à Louvain* in the *Mélanges d'Histoire offerts à Charles Moeller* Louvain 1914.

As to the practical working of this scheme and its fruits, he again quotes M. Cauchie. "Louvain possesses today a strongly organized historical faculty. Each year the *Annuaire de l'Université catholique* publishes a record of the work of the Conférence d'histoire and of the Historical Seminar. The collection of works published by the members of this conférence since 1890 will soon attain its fiftieth volume. The Faculty of Theology publishes year by year, valuable dissertations in which the historical phases of Theology play no small part. The *Revue d'histoire ecclésiastique* is now in its fifteenth year, and numbers twenty-five volumes. The graduates from the Historical Seminar have distinguished themselves in all manner of state examinations; they collaborate in the publication of many periodicals and of historical series: their activity is everywhere evident in the universities and seminaries, as archivists and librarians, in the various scientific institutes and colleges, and in many local historical societies; latterly, since the jubilee festivities of 1909, grouped in a kind of trades-union of learning, they form the "Association des anciens membres du Séminaire historique." Among the American graduates of the Louvain School of History are the Rev. Dr. Zwierlein, of Rochester, N. Y., the Rev. Dr. John Lamott, of Cincinnati, the Rev. Wm. Busch, of St. Paul, Minn., and the Rev. Dr. Guilday, of the Catholic University of America.

The volume from which these citations are borrowed, the work of this Association, is itself excellent testimony to the universal range of Louvain's historical output, to the soundness of its method and the depth of its research. Here in two volumes of nearly 700 pages each, we have articles on all manner of subjects; history, ancient, medieval and modern, all of value as original work. But *the* historical achievement of Louvain is the *Revue d'histoire ecclésiastique*, the crown of all that long development, the guarantee of present-day progress, and the pledge of its continuance in the future. The Review originated in an attempt to fill a long-felt want. A historical Seminar had to find some means of literary expression for the diffusion of its more permanent studies, it had need—as well for those of its members, who, graduated, continued their studies elsewhere, as for those yet apprentices—of a chronicle of current historical progress, a periodical recording the fruits of current research, which would contain some account of the latest works in all and every branch of history, and, acting as a link between these anciens of the seminar, form them into

a permanent coöperation of research. But the Review was to meet a more universal want. Historical reviews there were and are—in plenty, but none of the universal character which was from the first the designed note of the new venture, none intended to be, *ex professo*, a working tool for the scholar, informing him thoroughly of all that was doing in his own department, and keeping him up-to-date with the results of the work of others in all parts of the world. This rôle was filled for the first time, when, in April, 1900, appeared the first number of the *Revue d'histoire ecclésiastique*. Faithfully it was published, four times yearly, until that fatal August of 1914 when the current number, as it lay awaiting dispatch to subscribers, was burnt in the holocaust of the University library. The proofs, luckily, were elsewhere, and, from them, the number has been reconstructed, and appeared in January 1921.

The *Revue d'histoire ecclésiastique* consists of the review as usually understood, with articles, reviews of books, and a chronicle of current scientific activities, and —its special feature—of a classified bibliography of historical output throughout the world.

The leading articles, in part the work of the historical seminar, have, all of them, the characteristics we have noted as distinguishing that work. They are all scientific monographs, treating of some special point, discoveries in the field of history, since all are the fruit of work on original sources. Their subjects embrace (to quote the prospectus of the Revue) "the history of all the christian nations from Jesus Christ to our time: " they treat "of all the manifestations of the interior and exterior life of the Church, *e. g.*, the vicissitudes of its expansion through the ages, the history of its constitution, of its literature, of its dogma, of its worship and discipline, the history of its relations with the civil power and of its influence on the civilization of christian nations." Thus for example, in the volume for 1909 we have R. Ancel O. S. B.—La Réconciliation de l'Angleterre avec le Saint-Siège sous Marie Tudor, pp. 69.; J. Bois—L'Eglise Catholique en Russie sous Catharine II, pp. 41; F. Cavallera—L'Interprétation du Chapitre VI de St. Jean. Une controverse exégétique au Concile de Trente, pp. 22; P. Claeys—Bouuaert S. J.—La Summa Sententiarum appartient-elle à Hugues de St. Victor? pp. 20; J. De Ghellinck S. J.—Le traité de Pierre Lombard sur les sept ordres ecclésiastiques: ses sources, ses copistes, pp. 20; A. Fierens—La Question Franciscaine. Le Manuserit II, 2326 de la Bibliothèque Royale de Belgique, pp. 27; J. Flamion—Les actes apocryphes de Pierre. Doctrine des Actes de Pierre, pp. 58; J. Mahé S. J.—La sanctification d'après Saint Cyrille d'Alexandrie, pp. 33; G. Mollat—Innocent VI et les tentatives de paix entre la France et l'Angleterre (1353-1355), pp. 14; J. M. Vidal—Un recueil manuscrit de sermons prononcés aux conciles de Constance et de Bâle, pp. 27.

In 1913. G. Kurth—Etude critique sur la vie de Sainte Geneviève, pp. 76; E. Vykoukal O. S. B.—Les examens du clergé paroissial à l'époque carolingienne, pp. 16; E. Lesne—La dime des biens ecclésiastiques au IXe et Xe siècles, pp. 18; J. Flamion—S. Pierre à Rome. Examen de la thèse et de la méthode de M. Guignebert pp. 39; Ch. Terlinden—Le conclave de Léon XII. (2-28 Septembre 1823) d'après des documents inédits, pp. 32. Ch. Moeller—Frédéric Ozanam et son oeuvre historique 23 Avril 1813—8 Septembre 1853, pp. 27; J. De Ghellinck D. J.—Les notes marginales du Liber Sententiarum, pp. 41; F. Claeys Bouuaert—Un séminaire belge sous la domination française, le séminaire de Gand (1794-1812), pp. 22; L. Dieu—Le commentaire du Jérémie du Pseudo-Chrysostome serait-il l'oeuvre de Polychronius d'Apamée, pp. 17; L. Laurand—Le cursus dans le sacrementaire Léonien; Ch. Moeller Les bûchers et les auto-da-fè de l'inquisition depuis le moyen age, pp. 32.

Following the articles we have a series of notices of recent books—a section running, usually, to a hundred or so pages. The notices, their length varying from one or two pages to twenty and even more according to the importance of the book reviewed, are characterized by a uniform objectivity of treatment. Their sole aim is to bring before the student the latest literature on the subject, to present him with a résumé of its contents, an account of the author's method, of the sources he employs, and of the use he has made of them. His point of view—always carefully noted—is outside the critic's range, except, of course, where that point of view, has influenced his treatment of sources. The value of this long section of reviews—some four hundred pages annually—each review written by a trained specialist—can hardly be over-estimated. In this alone the *Revue d'histoire ecclésiastique* has justified its establishment.

Finally we have the Chronique. Here are noted all the current and coming events in the historical world. Classed according to their various countries, we have notices of less important books, of the doings of the various academies and learned societies, of important lectures and conferences, scientific congresses, appointments, and a necrology—an easy means of surveying the historical movement throughout the world. With its sixty or seventy pages of Chronique, the Review would seem complete. There yet remains however the feature that gives it a distinction all its own, a value (it is no exaggeration to say it) above that of any other work of the same kind, namely, its section of bibliography.

In this section is given each quarter a classified list of all books and articles treating in any way of Ecclesiastical History which have appeared since the last number of the Review. All countries are levied upon. That a Bibliography of the world's historical literature such as this runs annually to some 10,000 items can surprise no one. That it leaves nothing out of count the schema of classification will show:

I. AUXILIARY SCIENCES

1. Methodology
2. Bibliography
   - (*a*) General and National
   - (*b*) Historical
     - (a) Original sources
     - (b) Retrospective. Encyclopaedias. Répertoires
     - (c) Periodical Bibliographies
3. Paleography. Chronology. Diplomatics
4. Archaeology
5. Sigillography. Heraldry. Numismatics
6. Geography. Language

II. PUBLICATIONS AND CRITICAL EDITIONS OF SOURCES

1. Monumental Sources
2. Archives and Diplomatic Criticism
3. Literary Sources
   - (*a*) The New Testament
   - (*b*) Christian Antiquity. 604 A. D.
   - (*c*) The Middle Ages. (604-1517)
   - (*d*) Modern Times and the Contemporary Period, (1517-1789)

III. HISTORICAL WORKS PROPERLY SO-CALLED

1. Universal History
2. General History (classified by periods)
   (*a*) Christian Antiquity
   (*b*) The Middle Ages
   (*c*) Modern Times (classified by country)
   (*d*) The Contemporary Period (classified by country)
3. Special History
   (*a*) History of Public Law and Institutions
   (*b*) History of Dogma and Heresy
   (*c*) History of Worship and Discipline of Private Law
   (*d*) History of Lives of Saints: Asceticism
   (*e*) History of Science and Letters
   (*f*) History of Art
   (*g*) Social and Economic History
4. History of particular churches: Local History: Corporative History (a section for each country, and one for the religious orders.)

IV. REVIEWS OF BOOKS PREVIOUSLY ANNOUNCED

But the Bibligography is no mere list of books. It gives along with the title and details of publications, indications of all reviews of the work that have appeared up to the date of compilation, and, twice yearly, a supplement with a list of any further reviews of books previously noted. For this purpose some 304 reviews are systematically consulted—American, English, French, German—in fact every scientific review of value, no matter in what language it is published. From a net so widely cast very few works escape notice, and this it is that makes the Bibliography of the *Revue d'histoire ecclésiastique* a most precious *instrument de travail* for all who make a real study of history, or are called upon to teach it to advanced students. This feature alone should secure its place in the library of every college, seminary or monastery.

So far nothing has been said of the contributors to the Revue—the large staff of something like 300 writers, whose time and talent, freely given, makes the publication of so ambitious an enterprise possible. They are, in great part, old members of the historical Seminar and, therefore, trained and practised critics. But besides these, there are the professors in the University, and a host of specialists, Belgians and others, whose names figure in every number—names such as those of Mgr. Batiffol, Mgr. Kirsch, Abbot Cabrol, Fr. S. Palmieri, O. S. A., Albert Dufourcq, G. Mollat, Paul Fournier, scholars whose competence it would be an impertinence to praise.

The *Revue* has from the beginning enjoyed a high prestige in the scientific world. In 1901, noticing the appearance of its second volume, *La Revue de l'instruction publique en Belgique* could declare that "for its solid and unfailingly uniform learning, its competent and impartial judgments, and for the wealth of its information, the new Revue has merited, even in its beginnings, the first place among our historical and philological magazines:" Godefroid Kurth found the *Revue d'histoire ecclésiastique* "a work of international importance, rivalling the best productions of its kind." Abroad, Mgr. Ehrard testified (1907) that it "could well bear comparison with any German historical review," and that each number but "increased its value as an aid to study at once astonishingly equipped and accurate." Nor is French scholarship behind with a like praise. The *Bulletin Critique* of Paris notes the Review

as having "achieved all it set out to do, and that most successfully," and the *Bulletin de littérature Ecclésiastique* cites it, along with the *Revue-scholastique* of Cardinal Mercier, to show "the magnificent example Belgium gives of a Catholic culture at once advanced and sound." Mgr. Baudrillart, rector of the Catholic University of Paris, vouches for the universally high opinion it has gained, while his colleague of Toulouse, Mgr. Pierre Batiffol, adds the simple but all sufficient testimony that "it is a publication without equal in France."

The war, and the destruction of the apparatus of scientific life here at Louvain, brought the work to a standstill. But the armistice was hardly signed when, with the wonderful courage that distinguishes their nation, that has a score of times before re-built Belgium after wars as devastating as that which has lately passed, the scholars of Louvain took up once more their chosen task. Enormously handicapped—without a sufficient library, fabulous prices for paper and printing, all the inertia and the oblivion of a five year's interval weighing on them, without adequate funds, the exchange of scientific reviews essential to their work hardly functioning as yet—they have nevertheless succeeded in re-printing the destroyed number of 1914, in re-organizing the seminar and the conferences, and in preparing for the press the Bibliography for 1914-19. Had the war finally paralyzed their activities, were they men of less courage, thinking only of the incredible difficulties that faced them, the historical world would have been infinitely poorer—and so, too, would the Church. Louvain is not the only Catholic university in the world, nor am I claiming for it that it is the greatest, but Louvain is doing for the Church, in history as in philosophy, a work unique in its kind, a work which no other university is doing, and which is the basis of a great deal of Catholic historical scholarship throughout the world. Catholics, American and English as well as French and German, should appreciate this work and should support it.

Rev. Philip Hughes,
Collège du St. Esprit,
Louvain, Belgium.

BOOK REVIEWS

What is Christianity? A study of Rival Interpretations, by George Cross. The University of Chicago Press, Chicago, Ill., 1918. Pp. x+214.

This, we are told, is an exposition of "the great outstanding types of Christianity purporting to be the true interpretation of the Christian religion." The author counts six of these: Apocalypticism, Catholicism, Mysticism, Protestantism and Evangelicism, and devotes a chapter to the discussion of each. The volume closes with a chapter entitled, "What, then, is Christianity," in which the author sets forth his own views, and a bibliography containing a list of works arranged according to the respective chapters of the book.

The book shows complete lack of impartiality and is written in a bitter anti-Catholic spirit. If Christianity means anything it means Justice and Charity and the author seems to have the most complete disregard for both of these. We have only to glance at his bibliography for the chapter on Catholicism to be convinced of this. Not a single Catholic author has been consulted and in a relatively short list—there are six names in all—Adolph Harnack and Henry C. Lea figure prominently. This is a good example of fair play. Harnack's sentiments towards Catholicism need no comment and Lea's works resemble those of an historian who would pass judgment on the history of a state or a nation in the light of its criminal records. The author tells us, in his preface, that what he has written "is the fruit of a great many years of reading and reflection combined with the searching experiences of the class-room;" we regret that he did not spend some of this precious time in perusing a few of our Catholic theological works to ascertain not what our opponents maintain our idea of Christianity is, but what this idea is in fact.

Such being the author's sources of information relative to Catholicism, we need not at all be surprised to meet with the most absurd as well as unjust statements. "Foremost and

above all," he say, Catholics "worship God as one God but in three persons—whatever those words may mean—Father, Son, and Holy Ghost. In this worship there *is no familiarity*, but that deep submission and silence of spirit as it views as from afar the Incomprehensible and the Infinite." If any religion admits of familiarity it is surely the religion of Catholics to whom Christ has said, "I will call you no longer servants but friends," and for us Christ is God. We read further on, "Saints . . in great number are objects of a lower worship . . . The demand for these mediators is constant in Catholicism, for it seems that without them there is a lack of the sense of the mercy of God." The author seems to be altogether ignorant here that one of the primary functions of the Catholic Church is education, and that she is thoroughly cognizant of the great law of imitation as an educational force. Man instinctively imitates, and the strength of imitation is inversely proportioned to the distance we perceive between our conduct and the object of our imitation. We all aim at imitating Christ, but we can accomplish this more easily by imitating those who have imitated Him and who are nearer to us. With regard to statues, relics, shrines, etc., Mr. Cross says: "Pictures are suspended in places of devotion, representing the deeds or sufferings of Jesus or Mary or other hallowed persons, and by gazing upon these, the desired benefit is obtained. A similar effect is produced by looking upon or touching the relics of saints and martyrs." Such an accusation of superstition might be pardoned coming from a writer of the Reformation period; here it is demonstrative only of the crassest kind of ignorance concerning the cultus practiced by Catholics towards relics and pictures of Martyrs and Saints.

Further on we read: "The Holy Spirit is not so much a joyful presence in the soul as the mysterious inspirer and renewer also beyond and away. Again Mr. Cross is completely unaware of the doctrine of the "Divine Indwelling" which establishes between the Holy Spirit and the Just Soul the most intimate kind of union, which makes us true sons of God and co-heirs with Jesus Christ.

With regard to human nature, Mr. Cross says: "Whatever

human nature may have been at the creation, it is now fallen and corrupt, and ought to be despised in the presence of the Divine." This is Luther's theory of original sin and we reprove it as much as Mr. Cross himself.

Again we read, "High spirituality and a low materialism are ill-matched companions, but they are commonly found side by side in the Catholic type of religion . . . As in Catholic piety there is seen the union of high spiritualistic devotion and a crass materialistic worship, so also in its morality, alongside of exclusive devotion to the aims that spring out of the sense of the supreme worth of the invisible world, there is a place for a low compromise with sordidness and sensuality." We could continue to quote sentences of this kind throughout Mr. Cross' book, but a writer of this type of partiality does not deserve that attention. Mr. Cross has subtitled his book "A *unique* survey of the rival interpretation of Christianity." It is truly unique in that sense.

But what kind of Christianity does he himself advocate. It is the most intangible thing one could conceive. All dogmas are done away with and therefore we fail to see on what basis true morality is going to rest. We would expect that Mr. Cross would make a choice from one of the six systems he analyses. Not at all. According to him all these forms of Christian religion could suddenly pass away and the Christian religion would be with us none the less. If such a cataclysm of all these forms did happen, he says, "There might be some confusion and perplexity for a time, but that great power which we are habituated to call the Spirit of Christ would remain in men's hearts and would soon begin to adjust itself to the new conditions and demands that must arise. Christianity is nothing if it be not ceaselessly creative of the new." But what are the poor and ignorant to gather from all this, for it is these that Jesus Christ came to save and religion is everything for them who have very little else in this world. Here is the "religion" Mr. Cross would have them practice, the religion by which they will be "saved:"

1. "Christianity is to be understood primarily as a quality of spiritual life."

2. "Christianity is a distinctive type of religion."

3. "Christianity is the religion whose whole character is determined by the generality of Jesus Christ." ("He is the true man of us, the man we all would be. To the believer God and man are one in Christ Jesus.")

4. "Christianity is the practice of the most perfect human fellowship."

5. "Christianity is the religion which is one and the same with true morality."

6. "Christianity is the religion of moral redemption."

7. "Christianity is the religion of perfect peace."

Mr. Cross' book is both unfair and dangerous.

S. A. RAEMERS.

Armenia and the Armenians. From the earliest times until the Great War (1914). By Kevork Aslan. Translated from the French by Pierre Crabites, New York: Macmillan Co. Pp. xxix+138.

The translation of Kevork Aslan's book on Armenia and the Armenians comes at a very favorable moment, since the Armenian question is being discussed at present on all sides.

The translator has wisely prefaced his translation by a preliminary chapter on the Armenian question, placing it in its proper setting, and supporting his every statement with "indisputable evidence and in many instances with the authority of official records." No one reading this chapter will doubt the impartiality of its author.

The book itself surveys Armenian history from the earliest times down to the present day. Concise information is given on the geographical formation, climate and products of the country, the origin of the Armenians, their customs and religious belief, and the formation of Armenian royalty. We then come to the history of the nation proper; its conversion to Christianity; the dawn of Armenian literature; Armenia under the domination of the Byzantine Empire; under the Persians and the Ottomans; and finally, during the nineteenth and early days of the twentieth century.

All this is done in a pleasing style, and all useless details have been carefully eliminated. For a concise, and practical treatment of the history of Armenia and the Armenians, this

book is very satisfactory. It will recommend itself to all readers of average information desirous to learn something of the persecutions and sufferings of this most unhappy people, and will not fail to win them to their cause. R. J. P.

The New Jerusalem, by G. K. Chesterton. New York: George H. Doran Co. Pp. vii+307.

Chesterton is above all a journalist and he is above all journalists. His earliest writing was for the press and most of his books first appeared as editorial essays. His history, his poetry, his biography, his criticism, and his essays all have a strong blend of journalism. He is a "viewy" writer as journalists are required to be. His much admired style is essentially journalistic.

Everybody admits he is brilliant. His mastery of epigram and paradox is the first characteristic that strikes a reader. True, this quality—it is really a dazzling mannerism—is derived first from his habit of sorting words over deliberately for contrasts, contradictions and surprises; and secondly from a trick first popularized by Oscar Wilde, and later erected into a religion by George Bernard Shaw, of standing simple truths on their heads for the purpose of startling people. The result is a blinding brilliance which I modestly venture to suggest defeats its purpose. It is precisely like watching a hundred pretty pictures flit by the window of a fast-moving train; you have a vague sense of pleasure but you remember nothing. It is like looking through that simple toy, the kaleidoscope. Every movement yields a new and beautiful picture, but there is no lasting impression. In Chesterton's style so many things are striking that nothing strikes; you can't see the woods for trees. In making a book as in making a speech, emphasis is absolutely necessary for success. Both must be so constructed that the strong points, the high lights, will be recognized and remembered, but in a too scintillant style like Chesterton's the power of emphasis is completely lost, just as the force of italics would be lost in an essay where every second or third word was printed in italics. This too is a natural journalistic phenomenon. One may blink through the blazing brilliance of a single essay, but few can support being dazzled through a whole book. Hence

most men find it impossible to read more than a chapter of Chesterton at one sitting. *The New Jersualem* is characteristically Gilbertian, beginning with a bit of delicious drollery about the antics of a dog and a donkey as the writer starts on his pilgrimage from London to Jerusalem. He closes the book with an account of his home coming: "And in that distance, as I draw nearer, I heard the barking of a dog." Between these points lie thirteen chapters and a conclusion. It is Chesterton through and through, and it is journalism through and through. The author himself describes the work as an "uncomfortably large note book," and protests that the notes are unrevised. Nevertheless they illustrate perfectly the prodigiously tenacious Chesterton mind and memory, and the bewildering and almost uncanny fertility with which ideas sprout up around him wherever he walks. In his new environment his paradoxes naturally deal largely with fresh and unfamiliar subjects, and yet all the old loyalties and all the old aversions march solemnly up and down these chapters. He philosophises about cities, and their history, civilizations and their fates, racial characteristics, the crusades, and of course there is a great deal about the Jew. The heart of this book, as justifying its title and differentiating it from the ordinary Chesterton work, is the chapter entitled "The Problem of Zionism," in which the redoubtable author acquits himself triumphantly of the charge of anti-Semitism, and prays—though I am bound to say without much faith, hope or charity—that Zion may be restored and her children gathered unto her from England and all the countries of the world.

Chesterton is interesting for many reasons and among them because though born and educated in agnosticism he fought his way into Christianity without the aid of philosophies or apologetics, but merely by a study of mankind and its complete adaptability to Christian civilization. He has always manifested a heroic loyalty to justice, liberty, religion and the other big beautiful loves in human life. He does so through this prismatic, colorful book. It is as wholesome as green fields and running brooks.

JOHN CAVANAUGH, C. S. C.

God and the Supernatural; a Catholic Statement of the Christian Faith. Edited by Father Cuthbert, O. S. F. C. New York: Longmans, Green and Company. Pp. ix+346.

Six distinguished scholars of Oxford contribute the ten chapters of this big and well printed book. The first chapter, by a well known convert priest, Ronald Knox, is introductory, and its meaning, condensed into a few words, is that in these reconstruction days the world more than ever consciously needs an objective religious guide and that the claims of the Church ought to be carefully studied. Father Knox's story[1] of his own conversion, published a few years ago, proved how well he could write, and though his style is perforce loftier here because he deals with most grave questions it has lost none of its peculiar charm. Father C. C. Martindale, S. J., very generally admired as a biographer and publicist, supplies the background of the book in a chapter entitled "The Supernatural" for, of course, the supernatural life is the Church's big contribution to humanity. Father M. C. D'Arcy, S. J., discusses "The Idea of God" —His existence, His nature, His relation to the world—and in a remarkably compact and close-knit argument shows that an imperfect idea of God can be obtained from reason and nature, but that religion alone can furnish the supernatural medium necessary for adequate knowledge. Christopher Dawson then takes up "The End and Destiny of Man," in which he shows that Christ is "not merely the Revealer of God; He is also the Restorer of the Human Race" and that the Christian life consists in the re-formation of nature and personality through the operation of the Divine Spirit. Mr. E. I. Watkin deals with "The Problem of Evil," which has proved a stumbling block to so many, and while he contributes no new arguments to the solution of this old question he does succeed in stating the terms of the problem and the partial explanations with admirable clearness and force. The scholarly Franciscan, Father Cuthbert, writes of "The Person of Christ' showing Him to be The Light of the World and its Exemplar. It is a tract that bristles with difficulties which are very successfully transformed into opportunities. The same author writes on "The Divine Atonement." Mr. Watkin has another chapter on "The Church as

[1] *A Spiritual Aeneid.*

the Mystical Body of Christ," and Father Martindale has the two concluding chapters, on "The Sacramental System," and "Life after Death."

There are many characteristics of this volume that might be set down for admiration, but what impresses the reader most—after the obvious scholarship and adroitness of the several authors—is a total absence of anxiety to attain success by minimizing or compromise. The only purpose to be discerned in these pages is the anxiety to dispel darkness, to make the terms of faith visible and not at all to make them imponderable. It will never be a popular book because it appeals to mental aristocrats, but there must be Apostles to the Genteels as well as to the Gentiles, and, to say the least, this book will create a favorable impression. The editor has succeeded remarkably well in unifying a volume which is cyclopedic not only in size but in the variety of contributors and the vast mental spaces filled by the subjects. There is an index which, though brief, is quite sufficient to supplement the comprehensive synopsis given at the head of each essay.

JOHN CAVANAUGH, C. S. C.

Theodore Roosevelt, The Man as I Knew Him. By Ferdinand Cowle Iglehart, D. D. Pp. 442. New York: The Christian Herald, 1919.

Doctor Ferdinand C. Iglehart has given us in this excellent biography of Theodore Roosevelt a valuable work, the outcome of the author's personal friendship with the subject of his narration. This intimacy covered a period of twenty-four years, during which time the author was associated with Mr. Roosevelt, then Police Commissioner in New York, in his desperate fight against evil and crime in the great American metropolis.

In his preface to the book, Doctor Iglehart declares that he was moved to undertake the task of writing this biography from two considerations, first, "to pay a personal tribute of affection," second, to "hold up this magnificent specimen of manhood as a model and inspiration."

The first chapter of the work places Roosevelt side by side

with Washington and Lincoln, among the immortals of America. "These three heroes," says the author, "represented the three most important eras of the nation's history—Washington, its birth; Lincoln, its salvation, and Roosevelt, its perpetuity." Again he states that these great Americans were superlative in their truth and honesty. "Washington's hatchet", declares Doctor Iglehart, "will cut its way down the centuries; Honest Abe will be a title more honorable than any king ever wore; Roosevelt, 'clean as a hound's tooth,' will be known for generations to come."

Roosevelt sprang from a family that figured in the history of the country as early as the days of the American Revolution. From his father he inherited whatever was stern and rugged in his character, from his mother he received the beautiful, tender, loving nature, which drew a whole nation to him.

The early education of Theodore Roosevelt was received at home under the care of his parents. Later he was placed under a private tutor. With the exception of a few months, he did not attend school until he entered college. At the age of eighteen, he entered Harvard University. Here he did not distinguish himself by scholarly brilliance though he succeeded fairly well in his scholastic pursuits. Furthermore, he took a very lively interest in all activities connected with the life of the university.

The year after his graduation from Harvard was spent in travel and study. In the fall of 1881, he entered the law school of Columbia College and read law in the office of his uncle, Robert B. Roosevelt, who later became United States Minister to the Netherlands. The young Roosevelt, in his highly charged political surroundings soon directed his attention to his entrance into politics. He was soon elected a member of the State Assembly of New York. He was re-elected in 1883 and again in 1884. During these three years, he fearlessly fought every wrong, at whatever cost and maintained vigorously everything he considered to be right. During his term in the Assembly, Mr. Roosevelt secured such a hold on the leadership of the Republican Party in the state that he was chosen one of the four delegates-at-large to the National Convention held in Chicago in 1884.

Theodore Roosevelt was an ardent admirer of nature. He spent several years in the West living on the ranches. He knew the West intimately, its geography, its farms, its forestry, its mines, its population, its characteristics and the wild creatures that inhabit it. As Doctor Iglehart so aptly expresses it, "No man living ever interpreted that Western life as well as he, and no one ever incarnated it in his thought and action as he did—that irresistible strenuousness greater than that of any man of our time was literally a fresh breeze from the West, its prairies, its mountains, its sea.... He was fortunate in having this post-graduate course of three years in the university of the great West to fit him for the supreme place in our nation."

Mr. Roosevelt entered the Civil Service Commission under President Harrison and was its head from 1889–1895. During that time he increased the offices subject to Civil Service examination from 14,000 to 40,000. He served his country so well in those strenuous years that, had he done nothing else, he would have deserved the lasting gratitude of his countrymen. In 1895 he became Police Commissioner in New York.

In 1897, he was appointed Assistant Secretary of the Navy by President McKinley. In this position he set about diligently to repair our navy, to improve its marksmanship and in every way to fit it for the war with Spain.

When the War with Spain broke out, Theodore Roosevelt felt that it was his duty to go out into the field with the army of the nation for the defense of its flag. Accordingly, having talked the matter over with Leonard Wood, they organized the famous Rough Riders' Regiment, which, next to Dewey's fight, was the most spectacular feature of the War. Colonel Wood was promoted and Roosevelt became Colonel of the Regiment. His men fairly worshipped him. He never asked them to perform any task that he would not be willing to do himself, or to undergo any sacrifice which he would not cheerfully undergo himself. He knew all of his men by name. The members of his regiment say that when there was a shortage of food, their Colonel spent as high as five thousand dollars out of his own pocket to purchase eatables for his soldiers. The stories of their leader's personal heroism in battle are priceless legacies of the nation.

Shortly after the close of the Spanish-American War, Colonel Roosevelt was elected to the governorship of New York. During his incumbency, he endeared himself to the people and with his genius for politics, he acquired a very strong grip on the leadership of his party in that state. "His broadminded, statesmanlike reform administration as Governor," says Doctor Iglehart, "brought wider attention and regard for him in the country and made him a presidential possibility."

In the summer of 1900, the national convention nominated Theodore Roosevelt to the vice-presidency on the ticket with McKinley. He was elected to this post of honor and was inaugurated Vice-President of the United States on March 4, 1901. The following summer he spent with his family in the Adirondacks. He was in the deep woods in camp when he heard of the dastardly shooting of President McKinley at Buffalo. He accordingly hurried to that city but returned to camp when he was assured by the physicians that the Chief Executive would likely recover. However, he soon received the sad news that President McKinley had died on September 13th. He rushed back to Buffalo and was there sworn into office as the President of the United States.

The chapter of Doctor Iglehart's book entitled "Theodore Roosevelt as President," is from the pen of Doctor Albert Shaw. In his scholarly appreciation of President Roosevelt, Doctor Shaw dwells briefly on the previous career of Roosevelt stating that this was necessary "to have in mind the physical, mental and moral aspects of Roosevelt's personality, together with the varied experiences of the man who became President in 1901 when in his forty-third year—the youngest President of the United States." In summing up the achievements of the Roosevelt Administration, Doctor Shaw says: "The United States had come through the period of the Spanish War with a greatly enlarged place in the world. Mr. Roosevelt brought to the Presidential office the qualities needed for that era. His Americanism was supported by so much of vigor, courage and frank audacity that his prestige made itself felt everywhere. The Monroe Doctrine was more fully vindicated than ever before in the adjustment of the Panama Canal policies, the

arbitration of the Venezuela claims and in other ways. Good understandings between the British Empire and the United States were promoted as a basis of American policy. Mr. Roosevelt's relations with foreign diplomats in Washington were cordial and sincere, and during his years in office we were more entirely on good terms with the world than at any previous moment in our history." In another paragraph, Doctor Shaw gsay that "the Roosevelt period was marked by the massing of capital and the lessening of competition in railroads and industries. The forming of trusts and combinations called attention to the dangers of unrestrained capitalistic control. President Roosevelt led in the movement for reforming railroad management and for controlling trusts. . . . He was a life-long exponent of right-mindedness in public affairs; and the processes of reform which were set in motion while he occupied the White House will have accomplished results of profound importance for more than one generation."

In the chapters that follow, Doctor Iglehart delineates the private life of Theodore Roosevelt and shows that the sterling qualities of this great American were brought into play in his public career. Very interesting matter regarding Mr. Roosevelt is discussed in the chapters entitled, "Sagamore Hill," "Theodore Roosevelt's Sons," "Favors War and Constitutional Prohibition."

Chapter twenty-fifth deals with the death of Theodore Roosevelt which occurred on Monday, January 6, 1919. Messages of condolence were received from far and wide, both from this country as well as from abroad. In President Wilson's message of sympathy he says: "In his death the United States has lost one of its most distinguished and patriotic citizens, who had endeared himself to the people by his strenuous devotion to their interests and to the public interests of the country. . . . His private life was characterized by a simplicity, a virtue and an affection worthy of all admiration and emulation by the people of America."

Doctor Iglehart's biography of Theodore Roosevelt is very personal. In it he has thrown new light on some of the most important events in Roosevelt's wonderful career. What adds

to the interest of the work are the many anecdotes dispersed throughout every part of the book. The language is excellent and unaffected which adds considerably to the charm of this biography.

BONIFACE STRATEMEIER, O. P.

Ideals of America: Analyses of the guiding motives of contemporary American life by leaders in various fields of thought and action. Prepared for the City Club of Chicago 1916-1919. Chicago: A. C. McClurg & Co., 1919.

This little work "Ideals of America" comes at an opportune time. It goes without saying that the World War, with its four years of hara-kiri, should leave the people of Europe bruised and dazed. Their ideals have been shattered. From out the wreck of it all, the old world must needs look to America for encouragement. That our ideals still live, is fully proved in the collection of these essays. We have something to cling to, and to cherish, despite the wreck across the sea. Our future is safe, if only we hold fast, and continue to put in practice, the motives which have guided us in the past.

Professor Bromhall of the Department of Political Science, University of Chicago, writes cautiously about the ideals which he sees at work in the field of politics. At the outset, he admits that "to attempt to say what the ideals of America are today, is especially presumptuous." That there are many dissenting opinions the Professor freely admits. In the run of time America has had occasion to change her political views, so as to meet the changing conditions. But after all, this was done "only for the purpose of pushing on more resolutely toward the greater ideal we have always professed."

The essay is clear and is written from the viewpoint of keen observation. Professor Bromhall sees the good and bad side of politics, but his hope for the future is bright. "If we have courage to trust the democratic method of growth and change toward democratic ideals the patriot and the humanitarian may still be optimists."

In the third chapter John Bradley Winslow, Chief Justice Supreme Court of Wisconsin, gives (a full and) a masterful

account of the laws made to better the condition of the workingman. Decrees of different courts are cited to show how the law, time and again, saved the laborer from the greed of his employer. It is the judge's opinion that there is a high purpose in the working of the law. Real equality of citizenship before the law is the order of the day; "not the abstract quality proclaimed by the Declaration of Independence, but an equality resulting from the frank recognition of the fact that, it is the greatest function of the state to equalize conditions, not merely by philanthropic work, but by the curbing of privilege and by subjecting the unrestrained individual liberty of former years to the limitations necessary to accomplish the greatest good to the community."

To speak of ideals in labor is to think as a rule of the cry of the workingman for more pay and shorter hours. But these things, as Mr. John P. Frey clearly and calmly states in his article "Ideals in Labor," are only means to an end. The workingman is something more than a machine. He has a mind that craves for recreation and improvement, and if his long hours keep him at his work, he is unable to spend his evenings in an effort to better his condition mentally. Mr. Frey ably, and in a mild way sets forth the misconceptions of labor's motives gathered from newspaper articles. The inside workings of the unions are too little known. Thousands of dollars are spent yearly for the benefit of the sick. Education is furthered, that in the end the Republic may have an army of intelligent, as well as robust, workingmen.

It is to be noted that throughout the essay there is a total absence of any feeling of resentment towards Capitalism. Mr. Frey believes in bettering the laborer by the intelligent appeal to the law of the land.

Professor Coe speaks for religious ideals. He lays great stress on the development of the spirit of brotherly love. He sees no reason why the golden rule should not continue to be practiced with ever-widening extent in the future.

The subjects of philosophy, education, literature and music are also treated by serious-minded leaders in their respective

fields. All in all, the book gives one a clear idea of the motives that are guiding us in the big questions of the day. A note of optimism runs through the whole work, which is worthy of careful reading by every American.

W. J. LYONS, C. S. C.

Understanding South America, by Clayton Sedgwick Cooper. George H. Doran Co. New York; 1918.

That the author of this work is well qualified to write on this subject is generally admitted, for he has travelled extensively the countries of Latin America, and has been an observing student of everything Pan-American. As stated in the Preface, the author's purpose in writing this book was "to reveal certain principles actuating men of South America, as well as to describe the tendencies and conditions of their lives and country." In general, we believe, he has succeeded.

A glance at the table of contents will show the author's good taste in his selection of topics. He begins his work with a Chapter entitled "Getting Acquainted," and he sets forth in popular style the underlying theme "that it is the man in the house that counts," and it is to him and to his environment that one must adapt himself if he wishes to be eminently successful in his dealings with our "Sister Republics." Then follows a Chapter on "The Oriental South America," in which a vivid portrayal is given of the striking characteristics of these people. We are told that "The South American is theoretical rather than practical . . . that he is like the Oriental, as he is unlike the man of the Occident . . . that a liking for the literary and the artistic, predominates over that which is industrial and scientific . . . and the men are talented in oratorical and rhetorical matters, while in literature and languages they easily surpass in their aptitudes the men of the United States." Thenceforward the reader is conducted through the individual Republics from Panama to Chile, emphasis being placed on their institutions and industries; on their methods of doing business and on the natural back-ground and resources of the respective countries. Interspersed throughout are useful hints to American business

men, which might be used to good advantage, although, strange to relate, they embody nothing but practical common sense. In the Chapter on "Bolivia" (p. 100) we take exception to the statement, that "Bolivia was the first of the South American states to teach the fine art of liberty by example." As a matter of fact, it was one of the last, as some of the other states were freed between the years 1810–1820. (Cf. Narrative and Critical History of America by Justin Winsor vol. 8, pp. 331–341). In passing, it might be stated that on page 98 "La Paz" is spelled "Lās Pas." The concluding chapter on "Winning South Americans" emphasizes the necessity of a person catching the "atmospheric influence" of Latin America, if he is to "judge or fathom" these people. Attention must also be paid to the "color question," a matter which involves very delicate treatment. In brief, the author insists upon a correctness of viewpoint which may be aptly summarized in the word "simpatico."

In the chapter "The Religion of the South Americans" we are inclined to believe that the author received most of his information from one particular source, which is to say the least, extremely prejudicial. Unquestionably, he had his reasons for discussing a subject of this nature. But prescinding from this, we would think it only fair that a "two source theory" would be adopted. To begin with, his quotation from Sir Oliver Lodge at the head of the chapter presages what is to follow. Surely the author in accepting Lodge's statement that "Christ would have visited with stern censure, that short-cut to belief which consists of abandonment of mental effort" is entirely oblivious of Christ's own words found in the Gospel of St. Matthew, Chapter XI, 25–26. As a matter of fact, it was those virtues of humility and simplicity which Christ insisted on for belief during His entire public ministry. Throughout the chapter, a fair-minded reader would readily detect that the author's information on this subject must have come from a thoroughly Protestant source; and if he were to reply to this statement by saying that on (p. 363), he quotes from an ex-Catholic priest, he is doubly guilty of the fault, for this kind of authority would be steeped in antipathy. Let us take an illustration of the point in question. On (p. 353), speaking of

the temperance movement in Chile, the author goes on to say that "a venerable missionary pastor, who came down to Chile more than a quarter of a century ago in an old paddle-wheeled boat from Callao, went so far as to say that the Catholic Church in Chile was built on liquor." To say that the assertion is false would be putting it mildly, and as the author himself states "this would be considered a partisan and extreme statement by many," and we may add, a striking illustration of his own viewpoint regarding the Catholic Church as expressed in this chapter. It is consoling, however, to note that on (p. 363) we are told that, "The Catholic Church is also showing signs of modern adaptation. . . . For example I attended a large meeting of boy scouts in the Cathedral at Buenos Aires." The words of a Spanish critic "es bastante" are most apropos. But before concluding a review of this chapter attention should be called to the statement on (p. 352) that "Chile spends less than half as much annually for education as does Columbia University." According to the Sinopsis Estadística de la Republica de Chile año 1918 (Published at Santiago de Chile, Sociedad Imprenta Y Litografia Universo, Galeria Alessandri), we learn that the Chilean Government spends yearly more than 50,000,000 pesos or 12,000,000 dollars for educational purposes. What a startling conclusion does such a comparison afford! Truly the author's "singular insight" is not manifested in this chapter. The modern business man, no doubt, will find the book quite useful; a work which may be read for recreative as well as for business purposes. The illustrations, as a rule, are very creditable.

J. Hugh O'Donnell, C. S. C.

Franciscans and the Protestant Revolution in England. By Francis Borgia Steck, O.F.M. Franciscan Herald Press, Chicago, Ill. Pp. 344.

This work was intended to confute, at least so far as England is concerned, the oft-repeated charge that one of "the causes. . .for the rapid spread of Protestantism in Europe (was) the inactivity and degeneracy of the so-called old Orders at the time when the conflict began." The work is divided into

two parts: the first beginning with a description of the arrival of the first Franciscans in England and their subsequent growth in numbers and popularity up to and including the early part of the reign of Henry VIII. Chapters are devoted to several noted Franciscans both regular and tertiary seculars, among the latter being Sir Thomas More and the ill-fated Queen Catherine of Aragon. The constancy of the friars in opposing the king's divorce won his enmity and while their possessions were few and did not excite his cupidity so much as some of the other Orders, their steadfast adherence to the cause of the queen made them the special objects of his fury. The chronicle from this point is but a compilation of martyrdoms, exiles, and troubles—as indeed, is all English Catholic history at this time. It deals with the brief respite during the reign of Mary and the renewed severity of the time of Elizabeth.

The second part of the book is devoted to the lot of the Franciscans under the Stuarts and the Commonwealth, and here, in spite of the fact that the monarchs were personally favorable to things Catholic, the persecutions were equally severe with those of the previous generation. The gradual protestantising of the English people is clearly shown. In the beginning they held with the friars when the king was determined on their extermination, later when the kings relented the people's minds were poisoned so that they were implacable. It is a sad story but faithfully recounted and it forms a glorious page in the *Annales Minorum*.

References for every statement are given in copious footnotes and the book gives every evidence of scholarly care and exactness, as would be expected in a provincial professor of history. It is well bound and printed and contains a number of portraits of noteworthy English Franciscans, that of Joannes Duns Scotus, O. F. M., to whose memory as "the most illustrious member of the First Province of English Franciscans" the work is dedicated, being the frontispiece. A full index of names and places is added at the end.

FLOYD KEELER.

Mexican War Diary of George B. McClellan. Edited by William Starr Meyers. Princeton University Press, 1917. pp. 97.

Professor Meyers of Princeton in editing this Diary of Lieut. McClellan has made a contribution to the original printed material dealing with that much mooted Mexican war. To the student of McClellan's life, the diary affords an insight into the general's character, which will explain his successes and his failure in the Civil War. With his men, he was so considerate that he became their beloved hero, with his superiors he was sensitive, critical and restless whether as a young subordinate officer under General Paterson or as a commanding general under Lincoln. Something of a scholar, McClellan wrote as interesting as he observed closely.

The picture of Mexico and its people, the army life, the campaign at Vera Cruz are described vividly. His caustic comment on political officers, "Mustang-Generals," and his frequent attacks on the "citizen-soldiery" have a West Point tang, which will interest and afford valuable arguments for those favoring a large standing army of trained regulars. Falstaff's company in the young officer's mind, was splendidly trained and equipped in comparison to the infantry volunteers who brooked little discipline and few orders, treated the natives inhumanly, destroyed property without need, mounted themselves on mustangs to save marching, drank heavily, and died in large numbers because of total ignorance of military precautions. Frequent are the references, seldom approving, to Generals Taylor, Scott, Paterson and Quitman and to young brother lieutenants, who were destined for high military service in the Union or Confederate armies. Dr. Meyers promises a biography of General McClellan, which we await with impatience.

R. J. P.

The Kenrick-Frenaye Correspondence, Letters Chiefly of Archbishop Francis Patrick Kenrick and Marc Antony Frenaye, from the Cathedral Archives of Philadelphia, 1830-1862 by F. E. T., Philadelphia, 1920.

The Diary of Archbishop Kenrick (1917) was hardly completed when its editor was entrusted by the late Archbishop

Prendergast of Philadelphia with this valuable collection of Kenrick letters, that they might be published as a worthy contribution to the history of the Church in America. Wisely was the editor selected. Scrupulously accurate has he translated from French or Latin originals, scholarly has he annotated his pages, and judiciously has he included, eliminated and arranged his material. Aside from a rather unsatisfactory index, Father F. E. Tourscher of Villanova College has failed in but one thing, that is in remaining unrecognized behind his initials which he signs with characteristic, scholarly humility. His footnotes are most illuminating and useful, affording biographical notices of persons mentioned in the text of the letters. This was indeed a matter of labor, even for one so minutely conversant with general American Church history; yet it was a labor for which his reader and the future historian who scrutinizes this documentary collection will harbor deep gratitude.

The letters covering the period from 1830 to 1862 may be catalogued, as, (1) fifty-nine from Marc Antony Frenaye, successful merchant and Catholic philanthropist to the Archbishop, (2) five from Rev. Thomas Griffiths, vicar-apostolic of London (3) two from Mother-Superior Elizabeth Gallitzin, cousin of Czar Nicholas I, (4) twenty-one from the Paris and Lyons Associations for the Propagation of the Faith, (5) one from the President General of the St. Vincent de Paul concerning its work, (6) one hundred and ninety-eight letters from the Archbishop to his brother, Peter Richard Kenrick, Archbishop of St. Louis, and (7) a few miscellaneous letters of importance.

The student of American Church history will find this collection invaluable. In a vivid, living way, he will learn much of the chronicles of Philadelphia, of the beginnings and struggles of the diocese, of the labors of its priests many of whose names appear and of the difficulties in the way of building churches, a seminary, and, in establishing the *Catholic Herald* as a diocesan paper. He will read of the growth and problems of the Church at large, of the establishment of new Sees, and of the spread of Catholicity from Maine to the gold-diggings of California. Many are the notices of the contemporary bishops, especially of Hughes, Purcell, Dubois, Bruté, Paul Cullen, of Dublin, Conwell, O'Connor, Whelan, England,

and McGill. At times the items regarding Papal appointments and desirable candidates for vacant Sees are refreshingly candid. Ample is the survey of the nativist movement, the riots of 1844 in Philadelphia, the racial conflicts, the controversial writings of Hopkins the Episcopal bishop of Vermont or of the apostate priest Hogan, and of the Know-Nothing party. From observations in the letters one could compile quite a list of converts, lay and clerical, of the American "tractarian" period; such as, Brownson, Bishop Levi Ives, Henry Major, the journalist, John Bryant, novelist, General Scot's daughter, William Hoyt, later a priest, and Professors Haldeman, Horner, and Allen of the University of Pennsylvania. The name of Hon. Joseph R. Chandler, one of the few Catholics who attained cabinet fame, appears several times. The work of colonization is considered. One interested in Catholic bibliography will follow closely the Archbishop's notes concerning his theological writings and English translation of the Bible.

Dr. Tourscher has done his work well. He has contributed to the historical records of the Catholic Church one of its most essential volumes. It is to be trusted that other dioceses will publish materials from their archives, and that their editorial staff will imitate the painstaking exactness of this volume.

R. J. P.

The Rise of Methodism in the West, being the Journal of the Western Conference, 1800-1811. Edited with an introduction by William Warren Sweet of De Pauw University. Pp. 207. Methodist Book Co., 1920.

Professor Sweet's introduction of seventy pages is of greater value than the brief, business minutes of the conference for the student of general denominational history. With a sentence or two is passed over the tory character of Methodism during the Revolutionary War, as illustrated by John Wesley's bitterness toward the colonial "rebel" (see *American Historical Review*, XXI: 346–348), or the more patent fact, that of the English Methodist exhorters, Francis Asbury alone remained in the revolting provinces. The writer, while recognizing the

mighty labors of the early Jesuit explorers and missionaries, is quite surprised that historians have not placed similar emphasis upon the endeavors of the early circuit riders.

The circuit rider was a character, an illiterate, simple living, enthusiastic if not fanatical fellow. Out of place in the old settlements, of necessity he followed population westward. Across the Alleghanies, he was in his own primitive country, and he gathered a following which later made for the strength of Methodism in the West. The Baptist exhorter came later, but unfortunately for their future, the other Protestant sects and the Catholic Church were unable to spare men for the interior missions. A few of the preachers bear names suspiciously Celtic, Burke, O'Kelly, Leach, Quinn, and Mallory, but their number was relatively small and their importance over-weighed. The preacher won favor by his unfeigned democracy, his Jeffersonian attacks on Eastern establishments and journalism, and his boasted leveling doctrines. Yet in the right, he was often fearless, for many a Methodist exhorter like a Father Mathew preached temperance in a land where stills were frequent and hard drinking was prevalent.

R. J. P.

Friends and the Indians, (1655-1917), by Rayner Wickersham Kelsey, Ph.D., Associate Professor of History in Haverford College. Philadelphia: The Associated Executive Committee of Friends on Indian Affairs. 1917. Pp. 1x+291.

The author states in his preface that the subject of Quaker and Indian relations from 1655 down to 1917 is "so widely ramified in time and space" that anything like adequate treatment within the confines of so small a book is almost impossible. Nevertheless, he has succeeded in giving us a readable and comprehensive account of the dealings between the Friends and the Indians during that period. His style, moreover, is quite interesting throughout, even in recounting the dry facts of missionary foundations in the West. Quaker activities prior to 1655 have been passed over because they "have been largely and fairly dealt with by other authors."

One of the distinguishing characteristics of the book is its

great sincerity and impartiality. The veracity of the author cannot be called into question, for in several places he does not shrink from narrating unfortunate incidents that any community might prefer to have covered by the charitable, though not always historical, cloak of silence. One example will suffice. Pennsylvania suffered much on its western borders from Indian depredations. In the east, however, the mild dealings of the Quaker control was not without its influence on the aborigines. As a consequence, the Quakers experienced few of the ills that befell other colonies from the attacks of the Indians. Rarely do we find the Quaker a party in unfairness or trickery, and even in that rare instance it is the work of a few. "The Walking Purchase" of 1737 is the most notable example of such perfidy. One of Wm. Penn's successors claimed that Penn was entitled to land on the eastern border of Pennsylvania as far north as the Delaware Water Gap, the length of the tract was to be the distance a man could walk in a day and a half. Specially trained men were employed to traverse a cleared path, whereas it was understood that the men were to be but ordinarily good walkers, and the course, a natural one. The Indians resented the injustice of being thus deprived of their land. The Quaker assembly also manifested its disapproval by refusing financial assistance to the instigators of the scheme. Later it was put into execution by the provincial authorities. This was one of the contributing causes of a number of bloody wars which terrorized the colony.

The author deplores the inability of the Friends in their home missionary efforts "to get the coöperation of some of the smaller and more sectarian bodies. As a result a representative of such a body, emphasizing the need of water baptism, waged a sectarian war against the Friends' missionaries among the Iowas. . . . As Friends did not feel drawn to enter into a protracted dispute with the representative of another religious denomination and as a great majority of the Indians seemed thoroughly alienated, the Iowa mission was closed in 1915." As a matter of historical fact no fault can be found with this statement. But religiously and ethically, if the Quakers believed their religion to be the true one why did they not stand their ground and prove it to the Indians? Religion is a reason-

able matter, and being such, is a matter of either truth or falsehood. It has no chameleon-like properties. Baptism is either necessary, or it is not. If baptism is not necessary, and Quakers hold that it is not, why did they not prove it to the Indians, and at the same time show that a religion teaching a contradictory doctrine was teaching falsehood? One must at least admire those who have the courage of their convictions.

True to the principles of historical criticism, the author has not permitted religious bias to enter into his appraisement of Quaker activities. Careful to avoid exaggerated expressions idealizing the Quaker, and mindful of the adverse criticism of Parkman, Fiske and Charles A. Hanna, he endeavors to steer a middle course in his search for truth. Consequently he is somewhat guarded in his statements of facts, and strives to render due credit to other religious denominations who have worked for the betterment of the American Indian. We have, however, observed two noteworthy exceptions to this rule. Roger Williams is singled out as the apostle of fair play in acquiring from the Indians title to the grants of the crown. Williams was banished from the Massachusetts Colony in October 1635. In 1636 he purchased from the Narragansett Indians a tract of land on which he founded the City of Providence. "Following this principle, from a sense of justice or expediency, the English colonists or proprietors, especially in Pennsylvania, New Jersey, New York, and New England, sought as a rule to acquire their land by purchase from the Indians." History tells us that from that time until the capture of Quebec by Wolfe 1759-1763 this territory was the scene of Indian Wars, occasioned by the misdeeds, aggression, or treachery of the whites. There is no doubt that encroachments on the Indian lands and fraudulent trades were not insufficient grounds for quarrels, jealousy and fear.

The author makes no mention of Lord Baltimore and his followers in Maryland in 1634, nor of the spirit of justice, moderation and kindness that animated them in their dealings with the Indians. To leave unrecounted those pleasant relations is to pass over one of the most delightful narratives of the dealings of the white man with his Indian brother. In securing possession of the land there was no recourse to the

moral anachronism—the appeal to force; satisfactory compensation was made for the territory ceded. The Indians' cheerful submission to the Baltimores is further accentuated. While New England Puritans, armed with blunderbusses, toiled in the fields, the Maryland colonist and the Indian worked side by side. If absent from home, the Maryland settler, unlike his Puritan neighbor, might rest content that on his return there would not be awaiting him the gruesome spectacle of the charred and mangled remains of his home and family. It would seem to us that Lord Baltimore, rather than Roger Williams, set an example worthy of admiration and imitation in negotiating with the Indian.

The second noteworthy exception occurs in the chapter on missionary work in northern Alaska. After reading it, a vague, nebulous suspicion, slowly gaining form, leaves one under the impression that Christianity was introduced into northern Alaska by the Friends. But that credit belongs to the Russians, who, after a few spasmodic attempts, finally in 1794 induced the Aleuts to accept baptism. From the Aleutian Islands their Christianizing influence spread over a vast extent of territory. All this a century before the arrival of Quaker missionaries.

In other respects the book is reliable. At the end of each chapter are very interesting biographical notes, with references to the sources consulted by the author. Of special importance to the historian and others desirous of making further inquiries into matters touched upon by the author is the General Biographical Note at the end of the volume. Here are enumerated the principal Quaker archives and their location, together with a brief description of the manuscripts therein contained. An index of twenty-five pages adds greatly to the value of the book.

THOMAS J. BURKE.

Studies in English Franciscan History. (Being the Ford Lectures delivered in the University of Oxford in 1916) By A. G. Little, M.A., Lecturer in Paleography in the University of Manchester. New York: Longmans, Green & Co. Pp. ix+248.

In view of the approaching celebration of the seventh centenary of the founding of the Third Order of St. Francis, any

work which will serve to enlarge the knowledge of the achievements of the sons of the Seraphic Patriarch is timely and desirable. This volume, published by Longmans in conjunction with the University of Manchester Press, as one of the University's historical series is a most worthy contribution to that end. It is technical in character and is not designed for popular reading, but one need not be a deep historical scholar to be interested in the author's presentation of the subject, or to recognize the vast amount of research he had made in compiling the facts he here presents.

Painstakingly and with copious references to authorities at every step, the author traces the early history of the Franciscans in England, showing especially their extreme fidelity to the vow of poverty as St. Francis himself had set it forth. That this mode of life struck a responsive chord in the hearts of the common people, no one who knows the history of English monasticism previous to the thirteenth century can doubt. But that very fidelity had its drawbacks, and the author shows how, with the gradual improvement in the standard of living, and the pressure of many more important works which were laid upon the Friars it really constituted a failure, inasmuch as strict mendicancy necessitated their spending time gaining sustenance which were better spent in other pursuits. Once this was recognized and the privilege of holding common property, through lay "proctors" at first, and later through Friar procurators, was confirmed, they were able to devote themselves to those works of social reform and education for which the English Franciscans became so widely and so favorably known.

The lectures on "Popular Preaching", "The Education of the Clergy", and "The School at Oxford" are mines of information, mostly gathered at first hand by the author, in many instances from hitherto unedited manuscripts, and they give us a clear insight into both the need which the Friars supplied in the religious life of the nation, and the way in which they did it. In these days we can hardly imagine the conditions which existed, and the abuses which flourished before the purifying influence of the medicant orders was brought to bear on them. Much of the latter day prosperity of the Church, and of the

learning and fidelity of the clergy, both secular and religious, is due to the revolution (for it was little else) which they started.

Much space is given, and justly, to Friar Roger Bacon and his monumental work both in religion and science. Altogether these lectures form a very valuable addition to available historical data, and should prove extremely useful to anyone who desires to make further investigations in this particular field.

FLOYD KEELER.

Jared Ingersoll, A Study of American Loyalism in Relation to British Colonial Government, by Lawrence H. Gipson, Ph.D. New Haven: Yale Press, 1920. Pp. 432.

Jared Ingersoll, of New Haven, a man of some substance, an English office-holder and preferment seeker, king's attorney, stamp tax collector, and admiralty judge in himself would be worthy of but a scant biographical sketch. As a representative of the cautiously conservative loyalist group, whom Americans are now being taught to love, and as one closely identified with the last disasters of British dominaton in the colonies, Jared Ingersoll serves as a convenient personage around whom to center the story of the loyalists and of the pre-Revolutionary patriotic agitation. This theme is well developed in a dozen chapters; those describing Connecticut life, the passage of and opposition to the Stamp Act, the Sons of Liberty, and the beginning of hostilities are of greatest value. As one would anticipate from a Yale dissertation, which was awarded the Porter Prize and completed under Professor C. M. Andrews, there is every evidence of sound historical scholarship in the selection and analysis of material, precise annotations, and critical bibliography.

R. J. P.

The Historical Geography of Detroit, by Almon E. Parkins, Ph.D. Published by Michigan Historical Commission, 1918. Pp. 356.

This University of Chicago dissertation is a splendid geographical, economic and historical study of Detroit and its environs. While of especial interest to the locality concerned, the treatment is sufficiently broad, and the writer's realization

of Detroit as a center of the industrial and commercial life of the Great Lakes region is so satisfactory, that the volume is of considerable general historical value. The story of Detroit is told from its foundation in 1701 by Cadillac, through the French and English periods, its cession to the United States in 1796, its slow growth until steamboats appeared on the Lakes and the Erie Canal brought the immigrant, the opening of the copper mines, the beginning of manufactures, and ultimately the coming of the automobile age. Much is to be gleaned of early Indian life and of the fur industry, for the writer made good use of the Jesuit Relations and the travels of the pioneer Frenchmen. The commercial development of the Great Lakes is emphasized, and as well chronicled in convenient form as in any account available. The social and religious life might have been enlarged upon, and considerable general, irrelevant historical material might have been omitted with profit. The study was well worth while and similar accounts of other American industrial centers on such a model would be welcomed by students of our economic history. R. J. P.

Goldwin Smith: "U. S. Notes in 1864."

Goldwin Smith's *Life and Opinions*, published by his secretary, Arnold Hautain, contains a journal of his tour in 1864 through parts of America. Goldwin Smith (1823-1910), a brilliant Oxford graduate, will be long remembered as the regius professor of history, who expatriated himself because of his lack of sympathy with British imperialism and his hearty accord with new-world democracy. Few Englishmen with his future would have accepted a call from the then recently established Cornell University, or later have immolated themselves in even as palatial a residence as the "Grange," in Toronto. Always one of the opposition, he was pro-northern during our Civil War when English officialdom was pro-southern, and pro-Boer and pro-American when Canada was becoming too imperialistic to give heed to his plans for Canadian union with the States. Yet if out of joint with the times, this sage and philosopher uttered views which are stimulative, for his opportunity for speculative observation has been seldom equalled.

The "U. S. Notes" offer a splendid commentary for students of history who would understand that critical year when the anti-war party intrigued to defeat Lincoln. Smith discussed the situation with Lincoln, Grant, Butler, Sumner, Seward, Dana, Parkman, Emerson, Everett, Longfellow and a host of others. Here and there in his notes is to be found a remark relative to the Catholic Church, which is worthy of consideration.

On ship-board, Goldwin Smith conversed with Bishop Fitzpatrick, of Boston, whom he described as a liberal man, who rejected Newman's *Development*, but who grieved at the spread of mild infidelity in America and at the bending of the Bible to meet sectarian convenience. The Bishop suggested that the degradation of the Irish immigrants had been exaggerated, for no inconsiderable number were making fortunes, although men from some of the counties, such as Kerry, were far from successful. In Halifax, Smith observed that the Roman Catholic bishop was a stout Canadian patriot, who actively urged provincial confederation as a defence. To find as pretentious a cathedral in Albany surprised him.

Arriving in Chicago in the midst of the struggle to drive sectarianism out of the public schools, the diarist admitted that daily exercises were commenced with a chapter of the Bible, a psalm, and the Lord's Prayer, although failing to discern in the Catholic position anything but factious opposition. Relative to Bishop-Doctor Dugan he noted: "Maintained that his countrymen were industrious and excellent workmen in America. Himself a highly cultivated man. Read and admired Gibbon—anxious to hear of good works of all kinds. Winning manners. Apparently a cordial love of American institutions. Strongly against rebellion. Opposed to any interference of the State within the Church." (p. 279.) Travelling via Detroit and Toronto, he found Montreal the most thriving of Canadian cities, with the English section more progressive than the French, and the Irish dwelling in the lowest quarters. Returning to Boston in the height of the presidential campaign, he observed that the Irish were usually Democrats, although not above the appeal of patronage.

In New York, a minister, Mr. Weiss, informed Goldwin Smith that the German immigrants were largely atheistic,

which the latter was inclined to discredit, as in the West, he had been advised that the Germans were highly successful and Catholic in large part. Hereupon he jotted in his note-book his belief: "Catholicism in America necessary for the Irish, who become heathens and bad citizens when out of the hands of their priests. The hierarchy not bad citizens (Gov. Andrew). Faith of the Americans that their liberal institutions are powerful enough to swallow up what is noxious in Roman Catholicism. The liberalizing tendency very visible and very beautiful in the Roman Catholic clergy." (p. 286.) He learned of the splendid work of the clergy in stopping Irish riots [draft-riots], and in keeping Irish labor in government posts from supporting anti-war mobs. Irish immigrants, who built a great deal of New York, constructed railroads, and performed all sorts of menial service, he supposed had advanced a step beyond their status in Ireland.

Somewhat anti-clerical, Goldwin Smith deprecated the influence of the priest, while covertly commending his control of socialistic tendencies in an exile-people, whose lives were shortened by grinding toil. While rather critical of the Catholic Church and the Irish immigrant, he is not malicious. His observations are sincere, and as such are valuable, at least, as an indication of the mighty progress of Church and people in the past half-century. R. J. P.

The Cechs (Bohemians) in America, by Thomas Capek. Boston; Houghton Mifflin Company, 1920. Pp. 294.

Mr. Capek, the compiler of a comprehensive bibliography and writer of articles on Slavic immigration, an American resident for forty years with wide experience as a journalist and an extensive acquaintance with Bohemian leaders and settlements is qualified to view authoritatively the national, cultural, economic and religious life of his countrymen. While sympathetic, his treatment is sufficiently detached to merit the title of "a study", save where it has been influenced by religious preconceptions. Yet even when dealing with Bohemian Catholicity, Mr. Capek has endeavored to attain a judicial tone, which at times seems more constrained than natural. However the author has made his contribution to American racial

history, which will compare favorably with some of the numerous volumes on the French, Scotch-Irish, Irish, German, and more recent Scandinavian elements in our population. Of our Slavic citizens we know too little to appreciate their potentialities and their problems. We see them at Ellis Island, meet them in the mines or furnaces of Pennsylvania, in the Chicago stockyards, or their more fortunate brothers on western farms, but that is all. Miss E. G. Balch has in *Our Slavic Fellow Citizens* given about the only available interpretation of Slavic life in America, so Mr. Capek, confining himself to the Bohemian-Slavs, has an excellent field of study.

Overlooking the undue prominence which the author gives to the religious strife in Bohemia as well as his obvious anti-clericalism (p. 54), we learn that Cech immigration to America dates from the arrival of Augustin Herrman who in 1633 was allotted Bohemia Manor by Lord Baltimore. That is, an occasional Bohemian was found in New Netherland as an agent or in Virginia and Maryland as a farmer. In the eighteenth century, a few Bohemians came with the Moravians when the latter were welcomed by the lord proprietor of Pennsylvania. Not until the crop failures of 1840, the revolutionary disasters of 1848, and the War of 1866 was there immigration in any real sense. From 1850-1868, about forty thousand Bohemians are believed to have entered the United States, nearly two thirds of the total number from the dual empire. The number increased gradually, though not until 1881 was any attempt made to distinguish between Bohemian and Austrian. By 1910, our Bohemian population amounted to about 540,000. Their distribution is interesting, and easily followed through a chart. The author has compiled a list of all communities where a hundred Bohemians are located, to their great centres, Detroit with 3,000, Pittsburgh, 3,500, St. Paul, 4,100, Milwaukee, 6,000, St. Louis, 10,000, Cleveland, 40,000, New York, 41,000, and Chicago with 110,000 in its colony.

Clannish, the Bohemians have colonized together in industrial centres, or in agricultural communities as in Wisconsin, Minnesota, the Dakotas, Iowa, Nebraska, and Texas. They have intermingled to some extent through marriage with Germans and Irish, but to all intents they form an unassimilated

racial element. However, Mr. Capek believes that their nationalism is destined to fall before the greater Americanizing forces.

Of success, considering their recent arrival, the Cechs have had a fair share. Their illusions of great wealth and easy circumstances in America have been shattered, but that is an experience common to all immigrant groups, aside from Slavic Jews, scarcely a dozen Bohemians have attained real wealth. As western agriculturalists, they have been most successful, for like the Italian they can wrest a crop from cut-over lands or farms deserted by American farmers. Their leaders today are no longer proprietors of political saloons and club-cafes, but rather young professional men, editors, and keepers of small shops. A few rationalists have obtained professorships in American Universities, generally in the Germanized departments of science. A large number are teachers in secondary schools. In western states, a few Bohemians have been elected to the legislature, and at least four have been sent to Congress.

Under the caption of "Radicalism: a Transition from the Old to the New", the author paints a picture bright from his viewpoint, but dark to one of Catholic instinct. Officially Bohemia has been rated Catholic, 960 to 1,000 of population. The author would estimate the Bohemians of New York per thousand as 254 Catholics, 110 Protestants, and 620 rationalists. Possibly fifty per cent of the Bohemians are non-Catholic, some estimates are as high as sixty or seventy per cent. In Chicago and St. Louis the Catholic Bohemians are known to number fully half, while in the rural communities the faith has been pretty generally maintained. In 1917, Mr. Capek finds that there were 270 priests in attendance on 320 parishes and missions, and about 160 Protestant chapels. It is well agreed that Protestant proselytism has not been successful, although the Presbyterians have been active, and Oberlin College and Union Theological Seminary have assisted effectively. The Bohemian is in either camp; he is logical; he is a Catholic as of old or an unbeliever of radical stamp.

Why has the Bohemian loss been so great, or has it been over-estimated, because of the popular error due to Austrian statistics that Bohemia was almost universally Catholic? The reasons suggested by Mr. Capek are interesting, (1) the ancient

Hussite tradition, (2) reaction from the life of the old country, (3) parochial schisms in part due to domineering priests (4) scarcity of churches and racial priests, (5) malevolent activities of apostate priests, of whom quite a list is given, (6) and chiefly a radical, socialist press with anti-clerical and atheistic policies. Yet, the Polish Slavs somewhat similarly affected have remained true to the Church almost to a man. Dr. John Habenict in his *History of the Cechs in America* stressed the gross materialism of the Bohemians who niggardly refuse to support parochial work.

Violently anti-clerical has been the rationalist press of several daily and weekly papers; and especially harmful has been that of the Chicago "Pokrok" under Joseph Pastor. Since the foundation of the Katolické Moviny (1867), the Hlas (Voice) of St. Louis (1872), and the Benedictine "Narod" and "Katolik" (1894), the Catholic Bohemians have been ably represented. So bitter has been the controversy between Catholic and rationalist, that the Bohemian population are irreconcilably divided, separate social societies, insurance organizations, and schools.

The chapter dealing with "Socialism and Radicalism" recounts the dangerous activities of L. J. Palda, of the socialist-politician Frank Skarda of Ohio, of the pamphleteers William Jandus and Leo Kochmann, and of the anarchist Johann Most, who arrived in Chicago in 1882 to propagate doctrines, which led directly to the Haymarket tragedy. Even the author is astounded at the volume of socialist literature, original or from German, Russian, and French sources, in such contrast to the paucity of the literary productions. But as he points out elsewhere, among the Bohemians only the priests and socialists buy and read books. Mr. Capek suggests that the Haymarket affair cured Bohemian socialists of Nihilism, but he fails to emphasize the direct connection of certain Bohemian apostates with that affair.

In a valuable section consideration is given to journalism and literature. The poetry of Fr. John Vranek of Omaha is appraised highly, as are the anthropological writings of Fr. John S. Broz of South Omaha (1865-1919). From 1860-1911, Cechs have established 326 papers of every type advocating everything but liquor prohibition, of which about eighty-five still thrive

or at least exist. Charles Jonas (1840–1896), the author regards as the greatest Bohemian. The founder of the Racine "Slavie," compiler of dictionaries and grammars, democratic boss, he served as state senator, lieutenant governor, and consul at Prague and Petrograd. Mgr. Joseph Hessoun (1830–1906) the founder of the St. Louis "Hlas" and long counselor of Catholic Bohemians, the author considers the premier priest, although relatively he gives little attention to his career in comparison to the space devoted to a rationalist professor or a Protestant divine. Dr. Hynec Dostal of the same journal is described as the foremost Catholic lay editor. Dr. Frank Iska of the "Vesmir" the leading rationalist was exposed during the war as a desperate anti-American, which the author regretfully fears "will react unfavorably on the rationalist movement." Apostacy to Church and loyalty to friend or adopted country could hardly be anticipated in a normal man.

Mr. Capek describes too briefly the work of the Benedictines in Chicago parishes and in their College of St. Prokop at Lisle, Ill. Here full courses are given in Bohemian literature, although Dubuque Seminary under the guidance of Fr. Alois Barta offers work in Bohemian, as does Notre Dame. A nominal course in Slavic is listed in the universities of Wisconsin and Pennsylvania, and at Harvard. The career of Bishop Joseph Koudelka is passed over, and too little attention is paid to the ardent patriotic lectures of Fr. Oldrick Zlamal of Cleveland. While it would be too much to expect as impressive a list of Catholic priests and laymen as of non-Catholic, socialist editors, teachers, and ministers, there should have been included in any survey of Bohemian leaders such men as, Rt. Rev. John N. Neuman, fourth bishop of Philadelphia, Rt. Rev. Boniface Wimmer, founder of the Chicago Benedictine priory, and the able missioner, Rt. Rev. John N. Jaeger, S. J.

The volume contains a worthy bibliography including a number of Catholic items. On the whole, it is a deserving work although the Catholic reader would do well to supplement it with the article in the Catholic Encyclopedia by Joseph Sinkmajer. The author has filled a want, and let us trust that his challenge will stimulate a thorough study of Bohemian Catholicity as a contribution to Church history and as a guide to more effective pastoral work among this nationality. R. J. P.

Nos Tributs de Gloire, by Msgr. Tissier, Bishop of Châlons, France. A retreat preached by Msgr. Tissier at Lourdes during the National Pilgrimage of Thanksgiving, Aug. 20-24, 1919. One vol., 12°. Téqui, 82 Rue Bonaparte, Paris.

This is another volume from the pen of the well known Bishop of Châlons which will be welcomed by his wide circle of readers. Msgr. Tissier has already to his credit about eighteen volumes, some of which have seen a third, fourth or even sixth edition. During the war he was prominent, with several other French bishops, as a leader of men in the real acceptation of the term. Msgr. Tissier is best known as a scholar and educator; but in this new volume we see him rather as the Apostle and shepherd of souls. The reader is struck by the tone of firm conviction and apostolic zeal which characterizes this work. Indeed, it could scarcely be otherwise, for Msgr. Tissier was addressing an audience of elite souls whom the most renowned of orators would have felt privileged to address. The topics chosen, moreover, were admirably suited to fire the hearts of both orator and hearers. These were: Glory to the Father Almighty; Glory to His Crucified Son; Glory to the Eucharist, Bond of Christian Society; Glory to Mary Immaculate; Glory to the Mother of Our Redeemer; Glory to the Motherhood of France; Glory to the Eternal Priest; Glory to the Church Militant; Glory to France Victorious; Glory to our Heroic Dead!

Lovers of Lourdes will find this little book delightful reading. It has many wholesome thoughts for prayer and meditation and preserves some of that warmth of feeling which so deeply mpressed the pilgrims of 1919.

S. A. R.

The Meaning of Christianity According to Luther and his Followers in Germany, by Very Rev. M. J. Lagrange, O.P., Editor of the *Revue Biblique;* Director of the *Ecole Pratique d'Etudes Biblique,* Jerusalem. Translated by the Rev. W. S. Reilly. New York: S.S. Longmans, Green & Co. Pp. 381.

This is a series of lectures delivered in the Catholic Institute of Paris at the end of 1917 and the beginning of 1918. It is an endeavor to "review the successive attempts made by

German exegetes to replace the Catholic explanation of the origin and nature of Christianity" (p. 7). Though written and delivered at a time when the heat of the war had made dispassionate discussion of things German by a Frenchman rather difficult, Father Lagrange shows no rancor whatever and is more than fair in his estimate of the good in Germanism. He realizes that Luther and Lutheran Germany have been responsible for breaking the unity of exegesis as well as for disturbing the peace in other ways, and his keen analysis of this "crime," as he calls it, helps to explain the psychology of that Germanism, whose contradictory principles have so left the world gasping at their audacity and disgusted at their method since 1914. He shows how a philosophy which can maintain with Märklin "the identity of contradictories" (p. 160) cannot fail to be the breeder of all sorts of trouble in every field of existence.

After giving an introductory lecture on "The Exegesis of the Catholic Church," in which he shows its unity, consistency and simplicity, he begins to trace the course of the German exegetes. The trouble began, he shows, with "The False Mysticism of Luther" (which is the title of the second lecture), and how this had its root in the fact that "his exegesis was based upon an individual state of mind" thoroughly "Independent of former exegetes," and "personal" (p. 54). But Luther was also not consistent, for though be broke with one authority, he felt the necessity of substituting another. His followers, more logical, refused to sanction any authority but "Reason" and Fr. Lagrange traces the weary course of Pietism, Deism and Rationalism as it proceeds "from unconscious confusion, to compromising clarity, to plunge finally into a region of deliberate confusion" (p. 128). He gives considerable space to Strauss and the Tübingen school under the leadership of Ferdinand Christian Baur and their attempts at the explanation of Christian origins. As their followers are driven from one position after another, he shows how, with the rise of the Eschatalogical school, they have begun to accept anew the historicity of one after another of the events which their leaders had denied, until after all they are, unwillingly and unwittingly, making a surrender of the things on which they had relied and are approaching the traditional teaching of the Catholic Church.

But the thing which keeps them from it, is "a settled determination not to believe in the supernatural" (p. 371). With this determination the cleavage must continue, but more and more believers in Germany and elsewhere are coming to the conclusion that it is the old historic exegesis alone which is consistent and can give a clear explanation of what Christianity is, how it came to be, and what is its real value to the soul of man. The whole process illustrates how true are the words of the Psalmist, *Veritas Domini manet in aeternum.*

Altogether this volume serves as a valuable résumé of the course of Protestant criticism, for while the story has been told before, this latest and very succinct treatment will prove valuable to many who cannot go more deeply into the matter for themselves. Father Reilly's translation is so idiomatic that one forgets that the book was not originally written in English. The fact that it was printed in France on paper which is associated with continental productions, gives it a different appearance from most of Longmans' books.

FLOYD KEELER.

Le Catholicisme de Saint Augustin, by Msgr. P. Batiffol; 2 vols., 12°. Price 14 frs., edit. by J. Gabalda, 90 Rue Bonaparte, Paris.

This is the third volume of the great history of the establishment of Catholicism which Msgr. Batiffol has undertaken to write. In the first volume, *L'Eglise naissante et le Catholicisme,* (The Nascent Church and Catholicism), the author endeavors to trace the beginnings of Catholicism; in the second, *La paix constantinienne et le Catholicisme* (The Peace of Constantine and Catholicism), he studies the relations of Church and State and the acquisition of independence by the former in the face of temporal princes. A fourth and last volume is to follow—*Le Siège apostolique de saint Damase à saint Leon* (The Apostolic See from St. Damascus to St. Leo)—in which the author will deal with the achievement of Catholic unity. In the present volume, Msgr. Batiffol discusses the mystical side of this unity.

Le Catholicisme de Saint Augustin contains neither a biography of St. Augustine nor a complete exposé of his doctrinal

views; it deals with one aspect of his doctrine, his ecclesiology, and this only in so far as it relates to the history of the ancient ideas and institutions of Catholicism.

Rationalistic critics like A. Harnack love to repeat that St. Augustine is "the father of Roman Catholicism." Msgr. Batiffol aims at proving that he is rather its son, but a son who has admired, served and loved Catholicism with a measure of belief and affection never since surpassed.

The author needs no introduction to Catholic scholars. A new work from his pen has always proved a treat for both amateurs and adepts in Catholic ecclesiastical learning. The present volume is no exception to the rule.

S. A. R.

With Lafayette in America, by Octavia Roberts. New York and Boston: The Houghton Mifflin Company, 1919. Pp. 294.

As the lure of liberty brought the young Marquis to America in the eighteenth century, so too, the magical name of Lafayette played its part in bringing America to Europe in the twentieth. Under such conditions there was to be expected an abundance of post-bellum literature bearing upon him.

With Lafayette in America is not a book of battles or military tactics. It is, however, a highlight on some of the most tender associations of the Marquis' presence on our soil. The volume opens with his unceremonious advent to our shores, the jealousy and misunderstanding he naturally engendered here under the conditions of the time, the strange and unexpected confidence Washington immediately placed in the young man, the loyalty of the one to the other. It passes rapidly through the campaigns of the war, and closes with the battle-scarred veteran's visit, as the nation's guest, to the tomb of the "Father of His Country" and the gorgeous receptions in New York, Philadelphia and Washington.

The portrait of the soldier on the battle field is not overdrawn—to the detriment of the father and husband of the home. To offset any charge of unfairness toward his young family in leaving them, as he did, so abruptly, the paternal and marital heart of the Marquis is frequently and eloquently reflected

in the many and tenderly-worded letters which he writes to his wife and newly-born child. This is a touch of the human—and sublime. As a whole, the work, while not critical; furnishes patriotic reading and wholesome literature for the American fireside.

E. J. M.

The True Lafayette, by George Morgan, Philadelphia and London: The J. B. Lippincott Company, 1919. Pp. 489.

To attempt a critical biography of the multitudinous activities and constantly shifting background of "the Man of Two Worlds" within the covers of a single volume is indeed a serious undertaking. Yet Mr. Morgan has accomplished it—and successfully so, we believe—within the compass of his closely printed and generously illustrated addition to the Lippincott Company's "true" biographies. The work is a storehouse of facts and frequent references, though the thread of the story does not suffer any more than the recital of the diversified career of such a man of action must needs be. The life itself was a veritable kaleidoscope of swiftly moving events—now on land, and now on sea; now in the uniform of an American rebel or foreign soil, now a defender of Marie Antoinette in the colors of his native land; now a languisher in dungeon depths, now again the jubilantly fêted guest of the nation.

The author has covered all this ground, at least in a manner sufficient to satisfy the popular taste, while leaving the reader ample time in which to moralize and draw his conclusions from the lessons of the past.

He has collected a wealth of material on this impetuous lover of liberty without theorizing upon the many phases of his character. Even the questionable conduct of his hero in deserting his army at the Belgium frontier, rather than meet his newly-born enemies at Paris, is faithfully told with true historical accuracy.

The book has, incidentally, done the American people a lasting favor in making certain, and fixing for all time the exact words used by General Pershing as he stood over the grave of the former companion and personal friend of Washington, in

the Picpus Cemetery at Paris. These words are: "Lafayette, we are here." Mr. Morgan's efforts, then, have given to the English speaking world a carefully written and eminently in spiring biography of this citizen of two civilizations—M. de la Fayette.

E. J. M.

Mélange de Patrologie et d'histoire des dogmes, by **J. Tixeront,** Dean of the Faculty of Theology at the Catholic University of Lyons; 1 vol., 12°; 279 pages. Price 7 Frs., edit. by J. Gabalda, 90 Rue Bonaparte, Paris.

As the title indicates, this work deals with a number of miscellaneous subjects relating to Patrology and the History of Dogmas. The author has assembled in a neat book form several conferences delivered before the Faculty of his University as well as a few articles which appeared from time to time in various reviews. The present volume might well serve as a supplementary reference book to the *Manuel de Patrologie* published by the same author in 1918 and translated into English (Handbook of Patrology; B. Herder, St. Louis).

Dr. Tixeront's labors in the field of Patrology are too well known to need comment. His *L'histoire des dogmes* is an authoritative work which is standing the test of time. The articles and conferences contained in the present volume are all the outcome of twenty years' exclusive study in Patrology and the history of dogmas and they bear the touch of a master hand. The topics treated are: St. Igantius of Antioch; The "Shepherd" of Hermas; the Letter of the Church of Lyons and Vienne on the martyrs of the year 177; Athanagoras' "Apologia;" the "Pedagogus" of Clement of Alexandria; Tertullian as a moralist; St. Cyprian; the concepts of nature and personality in the Fathers and other writers of the fifth and sixth centuries; Philoxenus of Mabbug's Letter to Abou-Niphir; the penitential doctrine of St. Gregory the Great; and the sacrificial rite of the "Matal."

S. A. R.

The Government of the United States, National, State, and Local. By William Bennett Munro, Ph.D., LL.B., Professor of Municipal Government in Harvard University. New York: Macmillan Company, 1919. Pp. x, 648.

This is a book that will be welcomed by both teacher and student. There are not many satisfactory one-volume works on United States government; there are few, if any, that surpass this one in presentation, arrangement, and treatment of the subject. The author has been eminently successful in accomplishing his purpose, which has been "not only to explain the form and functions of the American political system, but to indicate the origin and purpose of the various institutions, to show how they have been developed by law or by usage, to discuss their present-day workings, merits, and defects, and to contrast the political institutions of the United States with analogous institutions in other lands." One of the chief merits of the volume is its excellent treatment of the history of American political institutions and its clear exposition of the principles which these institutions are assumed to exemplify. The references throughout are well selected from among the best and latest authorities on the subjects discussed, and are not so numerous as to deter the student from further reading. The *format*, too often neglected in the preparation of text-books, is all that could be desired; the type is just the proper size, the marginal guide-notes are useful, and the index, in addition to the usual entries of topics, persons, and places, also lists the bibliographical references of the book.

Well-proportioned chapters on English and Colonial Origins, Preliminaries of National Government, and the Constitution and its Makers, with their story told without too much detail, are followed by an excellent discussion of the Constitution as the supreme law of the land and of its subsequent development. The arrangement (p. 46) in parallel columns of ten general powers given by the Constitution to the federal government and the same number of powers left largely or wholly to the jurisdiction of the states, is well designed to aid the student by this method of contrast. It brings home the thought, also, that at least three functions of state government are today tending toward federal control, viz., police power, education, and suffrage.

In the usual order follow chapters dealing with the history and function of the three branches of the federal government, the construction of state government and the later-day movements towards its reconstruction, chapters on the rule of towns, townships, and villages; and finally a discussion of municipal administration, the last being a brief condensation of the same author's earlier work on this subject. Interlarding the treatment of these matters are discussion of arguments on both sides of controverted questions and expressions of a political philosophy that is safe, conservative, and to the point. Questions are dealt with in the light of judicial decisions, citations are wisely and definitely made, the style is always clear, and the conclusions sound. The young citizen's faith in his country will be strengthened by a study of this book.

The history of the presidency is made to fall into four periods: From Washington to John Quincy Adams, from Jackson to Buchanan, from Lincoln to Arthur, and from Cleveland to Wilson. During this last period, "the presidency neither rose to the heights of the first period nor descended to the depths of the second." The author's discussion of the Senate in American history has a timely interest, especially as it is brought to a close in the words of President Wilson, written in 1911: ". . . No body has been more discussed; no body has been more misunderstood and traduced. . . . The fact is that it is possible in your thought to make almost anything you please out of the Senate. . . . The Senate has, in fact, many characteristics, shows many faces, lends itself easily to no confident generalization". Of the treaty-making power of the Senate, Professor Munro says (p. 168): "It has held rash Presidents in bound. It has kept the nation on its course for one hundred and thirty years without a single entangling alliance. Of no other great country can that he said."

Especial mention should be made of the author's clarity in his explanation of congressional making of appropriations (pp. 302-311), of his discussion of political parties in national government (pp. 324-329), of his treatment of the historical development of the Supreme Court (pp. 357-370), and of his appraisal of the judicial system in the states (pp. 493-500). The chapters on Direct Legislation, dealing with the initiative, referendum, and

recall; on the Reconstruction of State Government, advocating fewer constitutional provisions, especially in the way of limitations, and less reverence for the formula of division of powers; and on the American City, show much thought and political acumen, and will be read with profit by the student of present-day tendences in the government of city and state.

The teacher outside of Massachusetts will possibly complain that in the treatment of state and local government that commonwealth is too generally taken for example. To describe the variations of governmental machinery in every state and community would not be possible within the scope of such a work, but while the author's method in this regard merits the gratitude of the Massachusetts teacher, the general value of the book to the teacher at large would not have been lessened by condensing this phase of the treatment so as to give only a few and more widely scattered examples.

The suggestion is also made that in the discussion of citizenship and the right to vote (pp. 78, 178), it would have been well to have named some of the states in which the suffrage qualifications mentioned are in force. The statement (p. 282, note) that "appointments to practically all post offices are now made under civil service rules" is too sweeping, especially if postmasters are included; assessments during political campaigns on office-holders, which it is maintained (p. 339) are now things of the past, are still made in many sections, and only those who have no hope of future political favor dare refuse; and in Pennsylvania, at least, county commissioners are chosen by the voters at large (see p. 549).

When much of the legislation made for war purposes only is repealed, a new edition of this work will be necessary. Then the history of the woman's suffrage movement will no doubt be carried forward to include the efforts towards constitutional amendment in its favor, and then also it is to be hoped that a reprint of the Constitution will be appended, the omission of which is a real defect.

LEO STOCK, Ph.D.

The Sisters of Charity of Nazareth, Kentucky. By Anna Blanche McGill. New York: The Encyclopedia Press, 23 East 41st Street. Pp. 420.

Not many native American Religious communities have yet celebrated their one hundredth anniversay, so that the field of the historian in this department of American Catholic life and work is not an over-crowded one. But even were there more of them, histories written like this one would always be most welcome. Miss McGill has the faculty, which distinguishes the good writer of history, of being able to make her readers live over the scenes she portrays, and one is carried along with the most vivid realization of the life of "backwoods" Kentucky of a century ago and follows with the keenest interest the work of Mother Catherine Spalding and her little band from the time of their foundation under the pioneer Bishop of the pioneer See of Bardstown, "the saintly Flaget," and his able coadjutor, Bishop (or, as he is always affectionately remembered at Nazareth, "Father") David, down through the trials and privations of their early years, the heroism of these Daughters of St. Vincent during the scourges of cholera, smallpox and yellow fever which devastated those regions and wherein many of the Sisters won the crown of martyrdom. One seems to live through the stirring days of the Civil War and watches the Sisters nursing Blue and Gray with equal solicitude, or walks with them in the quiet of their school and orphanage work, which never ceased to expand, even when there seemed but little chance for it to do so.

Equally interesting though less exciting are the later years of steady growth and improvement, down to the great event of the receipt of Papal approbation in 1910 and the celebration of their centennial in 1912. Starting with three young women in 1812, the order now contains about one thousand members; its works are carried on in sixty branch houses, located from Massachusetts to Oregon, from Ohio to Mississippi.

This chronicle of the life and aims of one of our earliest American Sisterhoods is an especially valuable addition to the history of the Catholic Church in this country and contains many useful data on the subject. There is a good index and a capital summary of the Community's works, and other items

of interest. It is a volume to be read by every one interested in the Religious life and would seem especially adapted for use in other Religious congregations as an encouragement in trial, an example for emulation, and for imparting a deeper insight into the real meaning of the motto of the Sisters of Charity, *Caritas Christi urget nos.*

FLOYD KEELER.

NOTEWORTHY ARTICLES IN CURRENT PERIODICALS

A Carmel in Cambodia. Sister Teresa of St. Augustine (*Annals of the Propagation of the Faith*, March-April).

An Early Christian Calumny. A. Hilliard Atteridge (*Blackfriars*, April).

A Decade of Luther History. Preserved Smith (*Harvard Theological Review*, April).

An Ignatian Centenary and the Counter Reformation. Joseph Husselein, S.J. (*America*, May 21).

A propos du mot Archdiocèse. F. X. Gosselin (*Le Canada-Français*, June).

A propos des Confessions de Grandes Fetes. Claeys-Bonnaert, S. J. (*Nouvelle Revue Théologique*, June).

Dr. Johnson and the Catholic Church. Sir Charles Russell, Bart. (*Studies*, March).

Eighth Century of the Premonstratensian Order. C. J. Kirkfleet, O. Praem (*Ecclesiastical Review*, April).

Firm Foundations. Henry A. Lappen, Litt.D. (*Catholic World*, May).

Friar Roger Bacon and Modern Science. John C. Reville, S.J. (*America*, May 21).

Enrique VIII de Inglaterra. Francesco Elguero (*America-Espanola*, June).

History for Everybody. H. G. Wells (*Yale Review*, July).

Japan in the Days of Xavier. Francis X. Ford, C.F.M. (*The Field Afar*, May).

Kardinal Gibbons und die Knights of Labor. (*Central-Blatt and Social Justice*, April).

Kinsfolk of St. Thomas of Canterbury. C. H. Vellacott (*Dublin Review*, March).

L'Avenir des Sociétés Savantes. Charles du Bus (*Revue d'Histoire de l'Eglise*, March).

Las Controversias entre Mexico y los Estados Unidos. G. B. Winter (*La Revista Mexicana*, April).

Les Mémoires d'un Nonce. Léon Gregoire (*Revue des Deux Mondes*, March).

Les Malheurs de la Pologne. M. Tamisier (*Le Canada-Français*, April).

La Messe dialoguée. Jean M. Hannssens, S.J. (*Nouvelle Revue Théologique*, June).

Les Faux Mémoires du Cardinal de Richelieu. Louis Battifol (*Revue des Deux Mondes*, April).

La Négociation du Concordat de 1801. P. Pisani (*Revue d'Histoire de l'Eglise*, March).

Les Habitans de la Ville de Québec (1769–1770). F. J. Audet (*Bulletin des Recherches Historiques*, March).

Le Symbolisme du Sacrifice Expiatoire en Israel. A Médebielle (*Biblica*, April).

Letters of Francis Patrick Kenrick to the Family of George Bernard Allen (1849–1863). Edited by Rev. Tourscher, O.S.A. (*Records of American Catholic Historical Society of Philadelphia*, March, 1921).

Marcion: The Evangel of a Strange God. Adolf von Harnack (*The Living Age*, April 9).

Memoir of Father Matthew Russell, S.J. (continued). (*Irish Monthly*, May).

New Trumpets and Old Uncertainties. Robert Keable (*Blackfriars*, April).

Robert de Waldey, O.S.A., Archbishop of Dublin (1390–1395). Rev. E. N. Foran, O.S.A. (*Irish Ecclesiastical Record*, April).

The Sources of the Third Gospel. W. W. Holdsworth (*Contemporary Review*, March).

The League of Catholic Women in Uruguay. John P. O'Hara (*Catholic World*, May).

The Last of the Schoolmen. Aylmer C. Strong (*Chambers Journal*, May 2).

The Chronology of 3 and 4 Kings and 2 Paralipomenon, II. A. M. Kleber, (*Biblica*, April).

The Interpretation of History according to the Holy Scriptures. Fuliro Cordignano, S. J. (*The American Catholic Quarterly Review*, October, 1920).

The Beginnings of Colleges. Arthur Gray (*History*, April).

The Early Jesuits in Ireland. J. B. Cullen (*Irish Ecclesiastical Record*, April).

The Canonization of King Henry VI. Leonard Smith (*Dublin Review*, March).

The Story of a Great Queen. Basil St. Cleather (*London Quarterly Review*, April).

The Victorines. Darley Dale (*American Catholic Quarterly Review*, October, 1920).

The Lollard Bible. Hugh Pope, O.P. (*Dublin Review*, March).

The Decline of Religion: A Protestant View, by DeWitte L. Peelin: A Catholic View, by Maurice Francis Egan (*Forum*, May).

The Catholic Origin of Democracy. Alfred Rahilly (*Studies*, March).

The Date of St. Columban's Birth. Helena Concannen, M.A. (*Studies*, March).

The New Era in Palestine. Frederic A. Ogg (*Munsey's*, April).

Una Universidad que muere y otra que se levanta. Don Jésus Pallares, (*América-Espanola*, June).

Vestiges of Revelation. J. B. Culemans, Ph.D. (*Ave Maria*, April).

NOTES AND COMMENT

Zionist Difficulties.—Mr. T. Walter Williams, writing recently in the New York *Times* discusses the difficulties, chiefly racial, which exist in Palestine. He says:

> Palestine is like most other countries today, in that it is full of dissatisfied people, except the Zionists, and the British Government has a hard task before it to keep peace among the various races which compose its population. The Moslems and Christians have formed an association to protect their rights from the Zionists, who, they say, are seeking to get control of the country under the Balfour Declaration. They express their fear that the land of their forefathers will be taken from them, and that they will be forced to leave Palestine and seek their fortunes in Syria, Mesopotamia or Egypt.
>
> The British officials, including the High Commissioner, Sir Herbert Samuel, have stated frequently that no Zionist or any other person will be allowed to take a foot of land that he has not paid for or acquired by other lawful means, and that there will always be impartial justice in the law courts for all races alike, which was not the case under the old Turkish régime. To this the Moslems and Christians reply that the legal adviser to the High Commissioner is his nephew by marriage and an avowed Zionist, and that the Advisory Council consists of ten members selected from the various departments, and the other ten are chosen by the High Commissioner. Many of them, they say, are Zionists, and those who are not are obliged to support the local Government in carrying out the terms of the Balfour Declaration.
>
> The agitation has received an impetus from the unfortunate incident at Haifa on March 28, which resulted in the death of two Palestinians who were shot by the police.

The Church in Wales.—In early medieval times when England was Catholic and York and Canterbury were in communion with the Apostolic See there was a Latin saying:

> Menevia pete bis, Romam adire si vis;
> Merces aeque tibi redditur hic et ibi;
> Roma semel, quantum dat bis Menevia, tantum.

The meaning of this is that two pilgrimages to St. David's (Menevia) were equivalent to one pilgrimage to Rome. This saying no longer holds good, for today the pilgrim can get to Rome more quickly and certainly more comfortably than he could reach this remote place in the extreme west of Wales.

St. David's lies nestling along a hill, at the end of an inlet of the sea, on a promontory known as St. David's Head. It is approached from two railway stations, Fishguard, which is some 17 miles away, and which is the favorite approach of the City of Dewi or David. It is 14 miles from Haverfordwest to St. David's, and the road along which the Pilgrim travels lies up and down exactly 14 hills. The motor bus does the trip in something over an hour, but before the coming of the motor most of the pilgrims had to get out of their wagons to walk up the 14 hills, since the hardy Welsh ponies refused to drag a load, even of pilgrims, up the steep grades.

Along this road thousands, perhaps millions, of pilgrims have passed in the course of centuries, on their way to one of the most famous shrines of the whole of Britain. But old as is the ancient way of the Catholic pilgrims, there is yet an older road. Before the Christian era, or at least before the introduction of Christianity into Britain, the Romans built a road to the coast, and founded the place called Menevia. And on the edge of the cliffs in the ancient Menevia, now called St. David's, there is a spot consisting of a few fields that bears the name of Menapia. Here the Romans set up a special camp, and the legionaries made their preparations on this spot for the invasion of Ireland, an invasion which local history says never took place. But this will show that St. David's is a place of ancient memories.

Cut off from the rest of the world by its 14 miles of road, which is made more uncomfortable by its fourteen hills, St. David's lives its own life in its own way, knowing little of the outside world except what filters through the means of the summer visitor. The population of St. David's is perhaps a thousand souls, yet it is for all that one of the cities of Britain, because by an ancient Catholic custom the veriest village that has a cathedral within its borders is called a city, and the village of St. David's is, as a matter of fact, the Cathedral City of St. David.

The Cathedral, which dates from the 12th century, stands in the middle of the city, in a most excellent state of preservation, flanked on one side by the ruins of a magnificent castle that was once the palace of the powerful Bishops of St. David's. There is one Catholic only in the town, and he is an Irishman, and there is no Catholic church nearer than Haverfordwest or Fishguard. Yet in the days that are past kings, princes, high prelates of the Church thronged through the little City of St. David's to offer their prayers at his shrine in the cathedral.

The Catholic history of St. David's goes back to that period of Celtic missionary activity that is shared by Caldey Island. The old name of Menevia was given to the place by the Romans, and when St. David succeeded the Welsh Archbishop St. Dubritius or Dyfrig in the See of Caerleon in the sixth century, he transferred his episcopal seat to Menevia, from which the See took its title until the year 1120, when Pope Calixtus II changed the name of the See to St. David's, at the time when the Apostle of Wales was canonized at Rome.

The cathedral was planned and in part erected by Peter de Leia, who was Bishop of St. David's from 1176 to 1203. At the Reformation the Cathedral was badly treated, and parts of it fell into ruin. But the fabric has been carefully restored in recent years, and the Cathedral is in much the same condition as before the spoliation. Yet, carefully as the work of the restoration has been done, the Cathedral of St. David's stands like an empty shell, pervaded throughout by a sense of vast and unutterable emptiness. Its glory is departed; its Catholic spirit has fled. It stands in an oasis of rest and contentment typical of the peace of God, for which it stood in a turbulent age. And yet, for all the exquisite beauty of its setting, the Cathedral seems like a dead thing; a beautiful corpse, waiting for the warming breath of life.

There is still pointed out to the visitor what is known as the Shrine of St. David. It is in one of the aisles of the choir; a high pointed arch deepening into a recess, utterly devoid of any ornament or color, across which stretches a stone altar under which is said to rest the body of the Saint.

From 1559, when Henry Morgan, the 83rd Bishop of Menevia in succession from St. David, was deprived of his See by Elizabeth, until 1898, when the See was restored by Pope Leo XIII, the diocese of Menevia was vacant. The Welsh were not without episcopal care during all these years, but the bishopric lapsed, until Leo XIII restored it under the name it bore previous to 1120.

The Cathedral City and the surrounding district are full of objects of interest to Catholics, and there are a number of places associated with the life of St. David and his successors in the See. The ruins of the great palace that stand close to the Cathedral, tell of the days when the Bishops of St. David's were not only mighty prelates but mighty lords and barons of the land. Besides the episcopal palace, there are the ruins of a college where priests were trained. Both the palace and the college are battlemented, and have every sign of having been built with fortifications to withstand siege.

The Catholic Church is not strong in Wales; Catholics are found almost exclusively in the large towns. The largest denomination in the country is that of the Calvinistic Methodists (now often styled the Presbyterian Church of Wales). The Baptists, Congregationalists, Wesleyan Methodists and Unitarians are also strong. Mormonism has made large numbers of recruits in the chief centers of population.

The appointment recently of an Archbishop for Wales will doubtless have happy results for the cause of the Church. The new Archbishop whose See is Cardiff, is an exceptionally capable administrator. On the occasion of his enthronement the Bishop of Clifton told a thrilling story of the history of the Catholic Church in Wales:

> Never was the plaint of the Spouse of Christ so laden with utter sadness as when the old religion, which had been that of the Welsh people since the days of the Roman occupation, was banished from the pleasant hills and valleys of Cambria. You, of all men, need not to be reminded of the early glories of the Welsh Church, which, like that of the rest of Britain, had her altars, her scriptures, her discipline, held the Catholic Faith and was joined in the bond of communion with Rome. If later that bond seemed for a while to be strained almost to snapping, put it down to the isolation of the Welsh Church, and to her very natural hatred of the Saxon marauder.
>
> The roll of her early Saints, Bishops and monks, can in part be gathered from the many towns and spots to which their names to this day cling. Their shrines were flocked to by pilgrims in every country. Her language was that of the whole western Church; and even after this long lapse of time the religious language of Wales today is steeped in Latin. The famous laws of Wales, drawn up in the tenth century, show not only the unity of the people with Rome, but how intimately their life was penetrated by their religion, the spirit of which they breathed like their mountain air.
>
> The northern blasts blew over Wales with a vengeance when English officialdom set itself to rivet a German-made religion on the land, and the Royal Supremacy was proclaimed there. Elizabethan doctrine and worship were far from being welcomed. The new religion was called the religion of the Saxons. The turncoat Pembroke, Baron Herbert of Cardiff, was warned not to send his preachers across the Marshes, or they would not return alive. Protestantism ran counter to all the national traditions, and cut out of the national life its dearest associations.
>
> The bards poured upon it their satire, and wept for the havoc it made in the holy places, and in thousands of homes. Of the old clergy some conformed, some wandered about in disguise, saying Mass stealthily in Catholic houses, some withdrew to the Continent, among them Maurice Clenock, first Rector of the English College in Rome, and Owen Lewis, afterwards Bishop of Cassano, the friend of St. Charles Borromeo, who died in his arms.
>
> At length, when Catholic Emancipation, too long delayed, had been passed, the first stirrings of the sweet warm south were felt among the hills of Wales.

Welsh Benedictines had largely aided in the restoration of their order in England, and now the order paid back its debt to the Principality by sending one of its foremost and ablest members to act as first Vicar Apostolic of all Wales, and next as Bishop of Newport and Menevia.

Falling back upon the resources of his order, for he was but poorly provided with priests, the holy and zealous Bishop, Thomas Joseph Browne, bade his monks establish new missions over South Wales, and called into help there the sons of the saintly Rosmini; whilst in the North the Fathers of the Society of Jesus, to whom Welsh Catholicism was already indebted for so much, threw out new shoots from their mother house of Holywell, where they had labored so patiently and so long.

The Louvain Library.—It is hoped that the first stone of the noble pile of buildings which the American people are going to erect in place of the famous Louvain Library will be laid in July. The plans prepared by Mr. Whitney Warren, the American architect, have been definitely accepted by the Belgian authorities, the design showing a return to the Brabant architecture of the seventeenth century. The new library will not stand on the site of the old building, but on the Place du Peuple. Running along the balustrade, in letters six feet high, will be the inscription: *Furore Teutonico dirupta dono Americano restituta*—"Destroyed by German savagery; restored as an American gift."

While America will provide the building as a monument to the self-sacrifice and heroism of Belgium in the war, the Allied nations will supply the contents, and notable contributions have been made by Great Britain, France and Spain.

The famous Library contained over 250,000 volumes and 950 manuscripts, and it was particularly rich in theological works. Its collection of letters, documents, and pamphlets connected with the great religious controversies of the sixteenth and seventeenth centuries, with which it was intimately associated, was unique. The Library also possessed many beautiful specimens from the celebrated presses, established at Louvain just after the introduction of printing. Among the priceless records of the University itself was the Papal Bull of 1425, authenticating its foundation.

The great Erasmus made two consecutive sojourns at the University. In the days of Justus Lipsius (1547–1579) it boasted 7000 students and enjoyed a world-wide reputation. Before the war the University was very prosperous, all branches of human knowledge being represented by the institutions which were springing into existence. The students, who numbered nearly 3,000, were mainly Belgians, but they came from all parts of the world, America being largely represented.

M. Delannoy, the former Librarian, was a witness of the destruction of the famous city, the burning of which lasted nine days. When he inspected the ruins of the Library, he found that every volume had been destroyed. The half-consumed pages of precious books and scraps of irreplaceable parchments were the sport of the winds and were carried far away into the surrounding country.

"The loss of the manuscripts, ancient books, and historic souvenirs can never be made good," said M. Delannoy sadly, when interviewed during his visit to London in connection with the restoration project. "With the support, however, of the savants and scholars who sympathise with our calamity, we may hope to create at Louvain a great modern Library that is worthy of such a venerable seat of learning, and such as an up-to-date University ought to have. In destroying the University of Louvain, the Germans destroyed a part of the heritage of civilisation."

Mr. Edward Marshall in the Washington *Star* of July 10 gives us further details regarding the laying of the corner-stone of the library. The ceremony will take place on July 28 and will be a very elaborate function. The King of Belgium will be the chief figure, and Cardinal Mercier, with ex-President Poincare of France, next in importance. Nicholas Murray Butler, President of Columbia University, New York, will be the chief speaker.

Mr. Warren has stated that the length of the façade will be 230 feet, and that the building's depth will be 150 feet. He says further:

> It was immediately obvious to me that whatever I produced must be sober, classical and familiar to the people who live about it and at the same time must have the dignity fitting to a gift from our great country to the little nation which sacrificed itself that the word "honor" might not become meaningless and that hope of right, justice and advancing civilization might survive.
>
> The site on which the building is to stand is by far the finest in Louvain, occupying one entire side of the *Place du Peuple* and originally had been selected as the site of the *Palais de Justice* of the province.
>
> Much has been done already. Three hundred thousand books have been received, with Germany sending 10,000 monthly as agreed upon in the peace treaty. The requirements of the university, as laid down by the authorities, include the ultimate housing of two million books, a seating capacity for 300 readers, twelve seminary rooms for special classes and students, a small museum and offices of administration.
>
> Realizing that the library must be the soul of the university, I have planned for the ground floor a vast assembly place, open to the winds and protected from the rain, such as existed in the old library.
>
> If the room in which the books are to be stored, technically called the "stack room," be limited to a capacity of 500,000 volumes, the left wing might be left for later building, decreasing the first financial demands. Of course, I hope for an immediate construction of the entire building and I feel that this by no means is beyond the possibilities of American entrusiasm.
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> The estimated cost of th building is seven million francs, which, at present rates of exchange, would be $560,000. It is estimated that the "stacks" will cost $150,000 for every million volumes—and that is all, not a large sum for a monument of such significance.

Cardinal Mercier is thoroughly pleased with the result of Mr. Warren's work, and says of it in a letter to Mr. Warren:

> The plans and drawings are perfect. With a sense of delicacy which touched me deeply you laid aside your American ideals, designing a building recalling the purest traditions of our Flemish and Brabanconne art. But even still finer than the gift of the library is the gesture of the nation which claimed the privilege of rebuilding it.
>
> It means that the American people intend to preach before the world the disinterested cult of justice. America entered the great war without having any interest, either personal or national, but wholly because she wanted right to prevail and injustice to be punished.
>
> Its first mission achieved, it does not wish to see the results of the crime perpetrated by the German incendiaries to be longer borne by their first victims, and should Germany remain obstinate in her dishonor, America, through the creation of this great scientific institution, will signify her opposition to any reign except that of justice and to any triumph save that of civilisation.
>
> The United States still grows in the world's eyes, and when in the near

future your compatriots shall come to visit our ancient city and to admire the monument which they have reared they will feel, I have no doubt, that their generosity has morally enriched them to as great an extent as it has helped us.

Laval University.—The Rector of Laval sends us the following:

Vous connaissez les ambitions et les projets de l'Université Laval.

Au moment où le Canada-Français devient chaque jour plus conscient de ses forces mais aussi de ses besoins et de ses responsabilités, la formation d'une élite intellectuelle et morale apparaît de plus en plus nécessaire. Or, à qui reviendra le soin de préparer cette élite, sinon aux professeurs de nos Séminaires et de nos collèges? Aussi avons-nous cru que ces maîtres eux-mêmes méritaient les premiers, toute la sollicitude d'une œuvre comme la nôtre, et c'est à leur intention que nous avons fondé l'an dernier une Ecole Normale Supérieure. Cette Ecole se propose un double objet: assurer aux meilleurs de nos jeunes gens les bienfaits d'une culture générale variée, solide et sûre; les initier aux méthodes pédagogiques et à la pratique même de l'enseignement.

Nous n'avons pas besoin d'insister sur l'utilité d'une telle entreprise pour les futurs maîtres de notre enseignement ecclésiastique. Nos collèges, soucieux de participer aux bienfaits de l'enseignement supérieur, n'hésitaient pas, même au prix de lourds sacrifices, à envoyer en Europe leurs meilleurs sujets pour plusieurs années. Un stage préalable à notre Ecole Normale Supérieure permettra d'abréger désormais l'absence de chacun et donc de multiplier le nombre de nos étudiants d'Outre-Mer. D'autre part, beaucoup de ceux qui ne pouvaient passer l'eau trouveront au pays même le complément de culture et l'initiation pédagogique.

Elle en espère de nos séminaires et collèges classiques de la Province de Québec. C'est surtout pour nos maisons qu'elle existe.

Un de nos désirs est aussi la formation d'un corps professoral français et catholique. Notre licence-ès-lettres ouvrira à nos étudiants laïques la carrière de l'enseignement, procurera des positions honorables et lucratives dans les collèges et universités des provinces anglo-canadiennes et des Etats-Unis. De là nous viennent chaque année de nombreuses demandes de professeurs de français.

Nos portes sont grandes ouvertes à tous les étudiants de langue anglaise, des provinces canadiennes ou des Etats-Unis, qui désireraient préparer soit la licence en lettres classiques, soit le certificat de langue française. Le milieu si français de Québec leur favoriserait singulièrement l'étude de notre langue; et quel moyen plus propre à créer dans l'élite intellectuelle de toutes les parties de notre chère patrie ces relations de confraternité et d'entente que nous désirons tous si ardemment?

Nous accueillerons aussi, comme nous l'avons déjà fait, les jeunes gens qui, tout en se destinant à l'une de nos "professions" seront soucieux de culture générale. Nous souhaitons seulement qu'aux cours de leur choix ils ne soient pas de simples amateurs, et que pour leur honneur comme pour le nôtre, ils préparent un des certificats dont nous donnons plus loin le programme.

Enfin le grand public, celui dont le concours nous fut si largement acquis, sait comment nous entendons lui prouver notre gratitude. A son intention nous avons institué des cours ouverts à tous, et la faveur qu'ils ont obtenue aussitôt atteste, avec la qualité de notre effort, l'heureuse harmonie persistante qui existe entre l'Université Laval et ses amis du dehors.

Nous pensons donc apporter déjà mieux que des programmes et des projets. Si modestes qu'aient été ses débuts, l'Ecole Normale Supérieure a fonctionné régulièrement de novembre 1920 à juin 1921, offrant au choix de ses élèves des cours de français, de latin, de grec, d'anglais et de pédagogie.

Sont admis à suivre en tout ou en partie les cours de l'Ecole Normale Supérieure, les étudiants ecclésiastiques ou laïques porteurs du diplôme de bachelier de l'Université Laval ou d'une Université reconnue.

L'admission n'étant pas obtenue au concours, le fait de suivre les cours ne constitue aucun droit au titre d'élève ou d'ancien élève de l'Ecole Normale Supérieure. Seuls nos futurs licenciés ou détenteurs de certificats pourront, après leur titre, ajouter la mention "Ecole Normale Supérieure de l'Université Laval."

Tous les élèves de l'Ecole N. S. s'inscrivent chez le Recteur et chez le Secrétaire de l'Université Laval.

Les droits d'inscription sont de 100 piastres par année payables en trois versements.

La préparation régulière à la licence est de deux ans. Elle sera abrégée en faveur d'élèves dont les études supérieures sont déjà avancées. Dans tous les cas, elle sera de trois semestres au moins de séjour à l'Ecole Normale Supérieure.

Aucun certificat d'études supérieures ne sera délivré à moins d'une préparation d'un an à l'Ecole Normale.

A la fin étudiants justifiant de trois inscriptions trimestrielles peuvent se présenter à un ou deux (maximum) des certificats d'études supérieures institués à l'Ecole Normale.

Ces certificats sont actuellement:

certificat d'études supérieures françaises,
certificat d'études supérieures latines,
certificat d'études supérieures grecques.

Tout candidat ayant subi avec succès les épreuves d'un certificat recevra un diplôme spécial établi par l'Université Laval.

Le diplôme de licencié ès-lettres ne sera accordé, sauf le cas prévu plus haut, qu'aux candidats qui, après deux ans d'études, auront subi avec succès les épreuves des trois certificats d'études supérieures françaises, latines et grecques.

Le programme de la licence comprend l'étude des langues française, latine, grecque, anglaise, de l'histoire littéraire de ces langues, et des leçons de pédagogie supérieure. Il comporte encore, avec des cours de Faculté en vue d'un examen de licence, des exercices pratiques écrits et oraux propres à former de futurs professeurs.

La seule licence en lettres classiques est actuellement instituée. La licence lettre-histoire, nous l'espérons, ne se fera pas attendre longtemps.

L'Annuaire de l'Université Laval (1921-1922) donnera au complet la programme de la licence et du Diplôme de grammaire institué depuis trois ans.

A Bit of Educational History.—An interesting sidelight upon the educational history of the United States is furnished in the tracing back of entrance requirements for the Bachelor's degree in some of the larger universities. Beginning in 1642, when Harvard College published an announcement that only those who could speak Latin in poetry and prose and could decline Greek nouns and conjugate Greek verbs could enter, the Bureau of Education in a recently issued pamphlet takes the history of requirements up to the present day, when mathematics and English are in most instances the only requirements for entrance.

A translation from the Latin of a part of Harvard's statutes written in 1642 says:

"When any scholar is able to read Tully or such like classical Latin Author extempore, and make and speak true Latin in verse and prose (suo ut aiunt Marte), without any assistance whatever and decline perfectly the paridigms of nouns and verbs in ye Greek tongue, then may hee bee admitted into ye College, nor shall any claim admission before such qualifications."

In 1693 the College of William and Mary also required the classical languages for entrance, and even Yale College, in 1720, made the following announcement:

"Such as are admitted Students into ye Collegiate School shall in their examination in order thereunto be found expert in both ye Latin and Greek grammars, as also skilful in construing and grammatically resolving both Latin and Greek authors and in making good and true Latin."

As time progressed some difficulty was found at Harvard in keeping up that part of the requirement which obliged the candidates to speak Latin, but it was not until almost 150 years later that translation of the language was deemed sufficient. Yale followed suit a few years later.

Yale College added common arithmetic to the entrance requirements in 1745 and it was not until the same year that it also decided to look into the moral character of the candidates. In this connection it announced, "And shall bring sufficient testimony of his blameless and inoffensive life."

Princeton, in 1746, based the entrance standards on the same grounds as those of Harvard and Yale, but did not include arithmetic until 1760. This subject, however, seems to have dropped out until 1813, when the student was supposed to know the subject as far as the rule of three.

Columbia College, which began in 1754 as King's College, prescribed Latin, Greek and arithmetic for entrance. Both Brown and Williams had essentially the same requirements.

In 1807 geography and arithmetic were added to the usual requirements at Harvard College, but it was not until 1866, more than 200 years after its founding, that a knowledge of English grammar was added to the list of requirements. Princeton led out with this subject in 1819, being followed by Yale three years later, and Columbia in 1860.

Although Harvard was the last of the big colleges to incorporate English into its requirements, it led the rest with the addition of algebra and geometry, history, physical geography, German and French. English composition was included in the entrance requirements of Princeton in 1870, and Harvard added this subject in 1874. Two years later, it included natural science.

"It is apparent that the order of importance of prescribed entrance subjects has been completely reversed in recent years," summarized the bureau. "Until a few years ago Latin and Greek had always occupied first place, but since 1885 English has gained the ascendency. Starting out with simple grammar the subject has been developed so as to include composition, rhetoric and a broad range of study

in the best of both English and American literatures. Latin and Greek still have a place in college entrance requirements, but they are seldom required unless it be in combination with modern languages. The present tendency is to consider all language under one general group; the privilege is then given to the student to make suitable electives in harmony with the specific purpose of the college course.

"Mathematics is the only entrance subject that in the long run of years has maintained its place. Next to English it appears most frequently on the list of prescribed subjects.

"Science and history are well established, although they are considered as electives by nearly one-half of the institutions in our list.

"The most recent development is the growing recognition of a large group of vocational subjects which command within certain limits equal credit with the literary subjects."

The Religious Situation in France.—In an article on the Religious Situation in France (*Harvard Theological Review*, April), Victor Monod states that conditions have "favored the growth of the influence of the Catholic Church," which "has always seemed to many Frenchmen to be the bulwark of order and social discipline." "The disillusionment caused by the refusal of the American Senate to ratify the Treaty of Versailles and become an active member of the League of Nations has led some minds to turn back to the Catholic Church, which on other grounds attracted all those who were alarmed by the spread of democratic ideas. . . . . The moral leadership of Europe has already partially reverted from the American nation to the Roman Papacy." Another consequence of the war, according to this writer, has been the increase of religious vocations. He notes that the Catholic Seminary of Paris has, in 1921, the unprecedented number of 360 students, among whom are 85 who had already made their start in another profession. "The resort of students has been so great that it has been found necessary to decline to admit 40 foreign applicants of English speech and numerous Orientals. France, he concludes, "will find a way to give to the Catholic Church, as to the Protestant churches, a legitimate place; not an unfavorable place as in recent years, and not a privileged place such as some have imagined."

The Encyclopedia Americana.—Catholic writers are conspicuously represented in the Encyclopedia Americana, which has just come off the press. The articles dealing with the doctrines, discipline, practices and history of the Church were contributed by American Catholic scholars.

Notable among these contributors are Right Rev. Dr. Edward A. Pace, of the Catholic University and the National Catholic Welfare Council; Rev. John J. Wynne, S.J., editor of the *Catholic Encyclopedia*; Rev. James A. Burns, C.S.C., president of Notre Dame University; Rev. Dr. John A. Ryan, of the Catholic University and the National Catholic Welfare Council; Rev. Walter Drum, S.J.; Right Rev. William H. Ketcham, superintendent of the Bureau of Catholic Indian Missions; Right Rev. William Turner, Bishop of Buffalo; Very Rev. John F. Fenlon, S.S., of the Catholic University; Rev. Paul J. Foik, C.S.C.; Dr. Joseph Dunn; Dr. Patrick Lennox; Herbert F. Wright, of the Catholic University; Rev. Thomas E. Judge; Dr. Patrick A. Halpin; Dr. Maurice Francis Egan; and Dr. J. J. Walsh.

The Catholic Encyclopedia.—A supplementary volume of the *Catholic Encyclopedia* will be ready for publication in the near future, it was announced at New York recently. The editorial rooms and business offices of the publication are now located at 119 East 57th Street. It is felt that the changes brought about by the war, which have rendered many of the articles in the last edition obsolete, make the publication of the new volume necessary.

The Bacon Cipher.—The practical ignoring of Roger Bacon by his contemporaries and the neglect of him by his successors caused the balance to swing greatly in his favor when modern investigation began to find out what a keen and systematic thinker and reasoner he was and how just and clear were some of his conceptions of science. It is, for example, no mean achievement to have influenced Columbus in the direction of his great discovery of a New World, and that is just what the English friar's thirteenth century disquisition on geography did in the fifteenth century for the intrepid high admiral of the ocean sea.

Bacon paid the penalty for being in advance of his time, for the trend of his studies earned for him a reputation of dealing in magic and the black arts and even threw suspicion on his orthodoxy. Although his life was a long one, the ten years he spent under strict supervision at Paris and with an inhibition against writing anything for circulation were necessarily great checks on his productivity. Yet so numerous were his compositions that Leland, the antiquarian, said it was easier to collect the leaves of the Sibyl than the titles of the works written by Roger Bacon.

The fame of Bacon will be further enhanced if the manuscript, bearing his name, written in cipher, and illustrated by drawings, which an expert has described to the College of Physicians and Surgeons at Philadelphia, can be established as an indubitable Baconian production. It proves that its author had a good knowledge of astronomy, embryology and pharmacology and that he possessed and used, if he did not construct, a microscope and a telescope, both of which instruments are generally supposed not to have been invented until the sixteenth century. There is nothing inherently improbable in assuming the genuineness of the manuscript, for in the fifth part of his well-known *Opus Majus* Bacon details the anatomy of the eye and discusses vision in a right line, the laws of reflection and refraction of light and the construction of mirrors and lenses.

Should success attend the efforts now being made to decipher the manuscript thoroughly and to place it in the canon of Bacon's works, it follows that a goodly part of the world's scientific history will have to be rewritten.

Further research work on the cipher manuscript discovered in 1910 by Mr. Wilfred de Voynich has been started among the archives of the Czechoslovakian Government at Prague, where the old volume made a long stay during the time of the Holy Roman Empire, and among manuscripts plundered by the Northumberland family from monasteries during the reign of Henry VIII.

Although not more than 600 words of the cipher manuscript, which is thought to contain between 800,000 and 1,000,000 words, have been so far deciphered, the history of the manuscript has been fairly well pieced together from about 1547 to 1680.

One big event in the history of the interesting manuscript was probably its seizure during the pillage of the religious houses under Henry VIII in about 1538. Mr. de Voynich has found indications that the volume now at the University of Pennsylvania became an item in the great harvest of spoils gathered by John Dud-

ley, Duke of Northumberland, from the monasteries. Hundreds of manuscripts belonging to Northumberland's booty are now being traced by scholars on both sides of the Atlantic for further light on Bacon, his pupils and his famous cipher manuscript.

The "dark ages" of the manuscript end about 1547, when the manuscript is pretty well established to have come into the hands of John Dee, then about 18 years old and a protégé of the Northumberland family.

Dee, who was a favorite of Queen Elizabeth, was not a genius or a man of great creative ability, according to Mr. de Voynich. Proofs are not forthcoming so far as to establish that as a youth he acquired these secrets from some Bacon manuscript, but the circumstantial evidence is very strong.

Dee seems to have been silent about Bacon for the most part in England, probably because his own sufferings from the reputation of being a necromancer showed him the unwisdom of linking his name up with that of Bacon, whose reputation with the common people of England was that of the greatest of all necromancers. But on the Continent it was different. There Dee performed a service for Bacon almost like that which Boswell did for Dr. Johnson. Bacon manuscripts presented by Dee to scientists and dignitaries of Europe are still coming to light. Several non-cipher Bacon manuscripts have been discovered and printed in the last few years. The cipher manuscript, according to strong evidence discovered by Mr. de Voynich, was presented by Dee to the Emperor Rudolph of the Holy Roman Empire, in 1584 or 1588, after which a century of continental scholars sought in vain to decipher it.

Another by-product of this research is the increasing probability that Sir Francis Bacon wrote his great philosophical works under the influence of the great bearer of his name in the thirteenth century. The fact that John Dee met young Francis was first pointed out and discussed as a fact of historical importance a few years ago by Mary Trueblood of Mount Holyoke College. It is proved from the diary of Dee that on August 11, 1582, Francis Bacon, then 21 years old, called on him at his library at Mortlake. In the following year, Dee began his work on the Instauration of Philosophy. The family likeness of the philosophy of the two Bacons, in spite of the intervening three and a half centuries, and their constant insistence on learning by experiment only and rejecting authority, has frequently been remarked by scholars, but has never been thoroughly investigated.

Mr. de Voynich has recently received clues which may uncover much more facts of importance regarding Dee. In telling of the further work which he had cut out for himself, Mr. de Voynich said:

"My next step will be to trace the place or person from whom Dee obtained his Bacon MSS. Material already gathered points in the direction of the Northumberland family. Through Dee's whole life he is apparently under the patronage of both branches of that family, the Dudleys and the Percys.

"Further researches into the history of John Dudley, Duke of Northumberland, and his family may lead to amazing and important discoveries. It may help to locate the original repository or repositories of Dee's Bacon manuscript. It may also disclose the names of Bacon's immediate pupils and those who in the two following centuries studied him and copied his works. In this way it ought to be possible to trace the hidden influence of Bacon's philosophy, Bacon's scientific discoveries and perhaps even Bacon's secrets on the great minds of the Renaissance."

So far, only between 500 and 600 words of the cipher manuscript have been

translated by Dr. William Romaine Newbold of the University of Pennsylvania. The difficulties of reading the minute Greek shorthand in which it is written and following it through five additional ciphers, when the manuscript is so old, has made progress very slow.

Dr. Newbold has graciously placed photostats of his remarkable discovery at our disposal, and in the next issue of the REVIEW we shall offer them to our readers.

Catholic Labor College in Oxford.—It is possible that a Catholic Labor College in Oxford may be founded at no very distant date. The project was very much in the mind of the late Father Charles Plater, S.J., who died only a short time ago at Malta, and the many friends and supporters of Father Plater may possibly provide the necessary funds for starting the college.

The whole idea of the Catholic Labor College was submitted to the Bishops when they met at Westminster for their annual conference, and Cardinal Bourne has written to say that the scheme has their Lordships' warmest approval.

The college, which it is hoped to start under the auspices of the Catholic Social Guild, would provide courses of instruction on social science, and line up very much with similar institutions that already exist on the Continent of Europe. It is suggested that the Bishops should be the trustees; that the governing council might consist of the trustees and certain representative clergy and laity; and that the college might be placed in the charge of one of the religious orders already established in Oxford. To raise funds for the college it is suggested that the various Catholic organizations should provide one scholarship, each maintaining one student.

The fact is that the Catholic Labor College is badly needed. Already there are at Oxford two labor institutions that are very far from Catholic in their conceptions. These are Ruskin College and the Central Labor College. The former of these was founded some time ago for instructing potential labor leaders in the science of social organization. The institution is not specifically Christian. The latter of the two institutions really arose out of a schism connected with the ideals of Ruskin College, and the Central is more advanced along the path of modern Socialism than is Ruskin.

Just what are the particular tenets taught by these two institutions is a matter for research, but the fact is that both are opposed in fundamentals to the Catholic conception of social science; whatever Anglican institutions of the kind there may be most certainly are wobbly, and it remains for the Catholics to come forward in defence of the ideals of traditional Christianity.

The Catholic Social Guild holds its annual Summer School in Oxford this year during August, at which time two important historical events will take place. On August 15 the Dominicans will lay the foundation stone of their new church, and it will also be the 700th anniversary of the first coming to Oxford of the Preaching Friars. The occasion will be unique, because the Dominicans at the time when they celebrate the 700th anniversary of their first brethren coming to Oxford, will also inaugurate the return to Oxford after some 300 years or more of absence, of their order as one of the academic factors of the University.

To the District Conference of the Catholic Young Men's Society of St. Helen's in Lancashire belongs the credit of launching a plan, which if taken up by other societies and organizations, will enable the College to be started almost at once, and with very small cost to the Catholics at large.

The plan of the St. Helen's conference briefly is that this district conference should undertake to provide one scholarship to the college, for which all members of the

Catholic Young Men's Society shall be eligible. The scholarship shall be awarded on the results of a competitive examination, and to endow it each member of the district conference shall pay a levy of four cents yearly.

Here at least is the germ of one scholarship for the proposed college, and as the Preston branch of the Catholic Social Guild also proposes to establish a scholarship fund, there is the prospect of two burses being established immediately. As a beginning is to be made with only six students, it will be an easy matter to raise the necessary funda for the remaining four scholarships, and the project ought to be put through easily and quickly.

As for the college itself, no better place could be contemplated for it than Oxford. By the time the University goes up for the new academic year in the autumn there will be at least four of the great religious orders represented in Oxford with their own hostels or colleges of study.

A Correction in Janssen's History of the German People.—Volume III contains a rather detailed report of the famous Diet of Worms of 1521, at which Luther was solemnly condemned and "put under the ban of the Empire" by Charles V. The Potestants in many places are celebrating the fourth centenary of this event. Now when reading Janssen's text one finds recorded the first appearance of Luther before the assembled princes, and the announcement of a second hearing. But this second hearing, which is much more important, is not mentioned. The reason is, that several lines of the German original have been omitted. The text should read (middle of page 192):

> . . . . and raise up a storm and an insurrection. *The following day, April 18, at the second hearing, Luther showed the steadfastness expected by his friends, and with a fearless, unterrified voice refused to make any kind of retractation.* On April 19 the Emperor . . . .

My copy is dated 1900. As far as I know there is no later edition. The owners of this work should if necessary enter this correction and thus remove a blemish from that valuable publication.

FRANCIS S. BETTEN, S.J.

Jesuit Missions in America.—An Early Account of the Establishment of Jesuit Missions in America, by Henry F. Depuy (*Proceedings of the American Antiquarian Society*, XXX., part 1, p. 62), calls attention to an authoritative source of information on this subject, almost entirely unknown to American investigators—the Life of Francisco de Borgia, the third General of the Jesuits, written by Father Ribadeneyra, and printed in Madrid in 1592. This book is said to contain the earliest printed account of the Florida missions, as well as earlier reports than those generally known of the missions in South America. The chapters referring to the former are reprinted in English by Mr. Depuy. In observing that neither Shea nor O'Callaghan made any reference to this book, the author erroneously states that these "were both members of the Order."

A Carmelite Grant.—"Sanctuary: The History of Alsatia" (*Chambers' Journal*, March 1) tells the history of the grant, in 1241, by Henry III to Sir Richard Gray, "first prior of the Carmelite Monks or White Friars," of a plot of ground now occupied by Fleet Street, London, to which was attached the right of sanctuary. This privilege was removed by an act of 1697.

A New Periodical.—A new periodical, beginning with the January number, is the *Antiquaries Journal*, in which appears a descriptive and historical account of the Latin Monastic Buildings of the Church of the Holy Sepulchre, Jerusalem, by A. W. Clapham.

Catholics in Wisconsin.—Many references to early Catholics in Wisconsin are to be found in several of the articles appearing in the *Wisconsin Magazine of History* for March. Among such contributions are: Napoleonic Soldiers in Wisconsin, by Albert O. Barton; Chronicles of Early Watertown, by William F. Whyte; Historic Spots in Wisconsin, VI, describing the frontier settlement of Meeme, by W. A. Titus; and Doctor William Beaumont: His Life in Mackinac and Wisconsin, 1820–1834, by Deborah B. Martin.

Pastor's Historical Work.—Dr. Frederick J. Zwierlein, of Rochester Seminary, who is one of the greatest authorities on Church history in this country, has an excellent article on Ludwig Pastor's historical work in a recent number of *America*:

> Dr. Pastor does not skimp unpleasant facts in the history of the Popes. That would be contrary to his principles, for his own device is *Vitam impendere vero*: To spend his life for truth. He has done this, and he is doing this in strict conformity with the directions of Leo XIII for historical studies. The Holy Father gave them almost verbatim in the words of Cicero: "Let it be kept uppermost in mind that the first law of history is not to dare to say what is false, next not to fear to state what is true; nor to let arise any suspicion of partiality or animosity in writing." When the first volume of Pastor's History appeared in English translation, Cardinal Bourne, in a preliminary notice to the book, pointed out the surprise experienced by the writers of anti-Catholic history at the insistence of Leo XIII. "That the history of the Holy See and the Church should be written with absolute truth on the only just and imperishable principle that the *historica veritas* ought to be supreme, of which we have a Divine example in Holy Writ, where the sins, even of saints, are as openly recorded as the wickedness of sinners." Dr. Pastor did not hesitate to follow the example of the inspired writers of God's Word, for his faith taught him that "the dignity of Peter is not lacking in an unworthy heir." He cites these words from St. Leo I at the head of a third German volume which deals with the Pontificate of Alexander VI Dr. Pastor is, therefore, of the same conviction to which Leo XIII gave expression in an interview with a historical student:
>
> > We need not and will not conceal the fact that there have been bad priests, bad Bishops, and bad Cardinals, yea even bad Popes. However, while all other States have sooner or later been ruined by worthless rulers, the Church alone has held her own, stands, and will stand, unshaken and unshakable. Though it may occasionally sink to a low level, the Apostolic See always rises again—as has happened often in the course of centuries—and then attains a splendor never known before, just as if the preceding periods of degradation were to serve only to intensify its glory. The more thoroughly historic truth is examined into, and the more frankly it is brought out, even though incidentally many flaws are discovered in the human figures of the Popes and their co-rulers, the more unmistakably will the Divinity of the Church shine forth.

By a vigorous application of these principles in his "History of the Popes," Dr. Pastor has shown that there can be no warfare between Catholic faith and historical truth just as there can be no warfare between real faith and true science. Furthermore, he has demonstrated beyond all doubt that the Catholic historian has an advantage over the non-Catholic historian, namely, that of treating the history of the Church with due appreciation of the Divine and human elements as its constituent parts. The Divine element embraces the body of dogmatic facts that are imposed by faith and may not be called in question, as Leo XIII has declared. He did not stop here, as this was but one side of the matter, and so he added: "Because the Church, which continues amongst men the life of the Word Incarnate, is composed of a Divine and a human element, the latter must be set forth by teachers and studied by students with great probity, as it has been said in the Book of Job: 'Hath God any need of your lie that you should speak deceitfully for Him?'" A Protestant critic has recognized without stint that the requirements of both faith and science are harmoniously satisfied in Dr. Pastor's "History of the Popes." Mr. J. P. Whitney has reviewed Volume IV, Parts 1 and 2, and Volume V, which cover the most critical history of the Papacy from 1513 to 1549. This brings us into the thick of the Protestant Reformation movement, and Catholic historical writing seldom satisfies Protestants on this theme. Nevertheless, Mr. Whitney writes nothing but words of praise about these volumes and he might have written the same about the other volumes. We quote him from the *English Historical Review*, Volume XXV, p. 571:

> The spiritual importance of the Papal position is always insisted upon. Because the Popes of the day sometimes looked merely at their power as sovereigns in Europe or as rulers in Italy, it is easy to regard their influence in politics and their constitutional position in Rome as the main things we have to consider. The question some writers ask is, What effect had this or that Pope on Europe as a political or ecclesiastical force? Other writers looked mainly at the Roman surroundings of a special Pope and judge him as a diplomatist, sharing in the defects of his day. Critics and admirers of Creighton's Papacy have rightly found in him a lack of this needed moral judgment. The same lack is not found in Professor Pastor: Leo X, Adrian VI, Clement VII, and Paul III are all tried by the highest conception of what a Pope should be. Creighton was writing when for an English public at any rate a fairer judgment of bygone Popes was to be sought: he was consciously trying after this, and, therefore, laid stress upon the political needs of the Papacy and the moral tone of the day as a palliative of much that was bad. Dr. Pastor, on the other hand, starts with the full conception of what the Popes' highest responsibilities were; their religious ideals and endeavors, their political success, their social influence are all judged as a part of the whole; they themselves are estimated by the ideal of their office, and not by the lower conception of the day. This seems the truer method, and it certainly gives us the more complete picture. It is possible to lay down Creighton and say about any given Pope of whom we have been reading: "That is all true, but after all what was he as Pope?" We do not think any reader of Dr. Pastor would need to ask the question, for he would find it answered as he read.

Dr. Pastor was born at Aix-la-Chapelle in 1854. He became instructor of history in the University of Innsbruck in 1880 and six years later was appointed professor. Besides his *History of the Popes* Dr. Pastor has published *Die Korrespondenz des Kardinals Contarini während seiner deutschen Legation, Die kirchlichen Unionsbestrebungen während der Regierung Karls V* and has revised and edited Janssen's *History of the German People*.

Buried Cities of Palestine.—Relics of seven or more cities which successively stood on the same site and of nine different civilizations are expected to be uncovered by the excavation of the biblical city Beth-shan, in Palestine, which is now in progress. The work is being done under the direction of Clarence S. Fisher, curator of the Egyptian section of the museum of the University of Pennsylvania. Official permission to undertake this work has been received from the government of Palestine.

Beth-shan is now known as Beisan. It is situated in the valley of Jezreel, just west of the Jordan and not far south of the Sea of Galilee.

More great battles are believed to have taken place within sight of this city than, perhaps, on any other spot known to history. The investigators hope to find there the keys to the whole history of that section of the world written either on marble slabs containing the laws, decrees, treaties and other information or on bronze tablets or written in clay with cuneiform characters.

Beth-shan was a strategic point of value to any of the great military leaders of ancient times who aspired to try his hand at world domination. It was on the route of all the builders of ancient empires. Beginning 5,000 years ago, it suffered the blows of the armies of Sargon, Abraham, Hammurabi, Sennacherib, Nebuchadnezzar, Thothmes, Saul, David, Alexander, Pompey, and Napoleon. Joshua led his troops against Beth-shan, but could not take it, because its defenders used iron chariots—forerunners of the tanks of the world war. The crusaders made Beth-shan a point of attack in their vain efforts to conquer Damascus. When the Assyrians came down like a wolf on the fold, Beth-shan was one of the places they took and it has been dominated in turn by the Greeks, Romans and Arabs.

The investigators expect to find there the strata of perhaps more than seven cities, each built upon the ruins of the other, as successive waves of invasion swept over and destroyed it. It is within sight of the Mount of Transfiguration, the scene of battles between David and Saul, and the Witch of Endor, who recalled the shade of the prophet Samuel to enlighten Saul, had her home near this ancient city whose secrets now are sought.

Biblica announces the publication of Dr. Henry Schumacher's new volume: *Christus in seiner Präexistenz und Kenose nach Phil.*, 2, 5-8. This, like its predecessor, *Die Selbstoffenbarung Jesu*, is a monumental achievement, and pending a review in our columns we quote the following from the *Fortnightly Review*, March 15, which says:

> It is difficult to refrain from superlatives in reviewing the monumental achievement of Dr. Schumacher. The praise lavished on his first production and on the first (historical part) of the present study by the foremost Catholics as well as by non-Catholic New Testament scholars of the world is equally deserved by this continuation. We find here the same profound

scholarship, keen logic, and painstaking research that have aroused the respectful admiration of even captious German critics. Our feeble tribute—and we are not aware of a reputation for too ready or fulsome praise—would detract from rather than add to the eulogies of such men as Tillman, Lagrange, Lemmonyer, Van Kasteren and C. Villa. With German "Gründlichkeit," Dr. Schumacher combines the rather un-German virtue—we use the word advisedly!—of a clear and brilliant style.

Three Noteworthy Periodicals.—*Biblica*, *Verbum Domini*, and *Orientalia*' which cover the entire field of Scripture, are edited under the direction of the Pontificial Biblical Institute and publish articles of prime importance to all engaged in the sacred ministry. In its latest issue *Biblica* publishes an interesting note of appreciation by the Holy Father through Cardinal Gasparri:

Binis Pont. Instituti Biblici commentariis anno superiore novi super accesserunt inscripti *Verbum Domini*. Et illi quidem, *Biblica* scilicet et *Orientalia*, doctae scientiarum cum biblicarum tum auxiliarium pervestigationi destinantur, proindeque lectores fere supponunt technica praeparationis imbutos. *Verbum Domini* e contra notitias de re biblica a doctis pervestigatas divulgare intendit; quare omnes respicit quicunque communi quadam institutione Sacros Libros amant doctrinaque in eis contenta penitus perfrui exoptant. Imprimis vero sacerdotibus et sacris Verbi Dei praeconibus prodesse sperat, quorum est Sacram Scripturam "nocturna versare manu versare diurna." Hinc est quod lingua latina, castigata quidem quantum fieri potest, at minime implexa exaratur; eoque stylo qui ad popularem magis sensum accommodetur.

Subjicimus quae Summus Pontifex per Em. Cardinalem a secretis respondit Praesidi Pont. Inst. Biblici de primo *Verbi Domini* fasciculo Sanctitati Suae oblato.

SEGRETERIA DI STATO
DI SUA SANTITÀ

Dal Vaticano, 14 Febbraio, 1921.

Rev.^mo Padre,

Tornami grato manifestare alla P. V. Rev.ma il gradimento onde l'Augusto Pontefice si è degnato di accogliere il primo fascicolo della Rivista *Verbum Domini* che Ella ha umiliato al Suo Trono a nome del Pontificio Instituto Biblico.

Il Santo Padre, non ostante le Sue occupazioni, ha voluto trovare il tempo di percorrere subito l'importante fascicolo, e lo ha fatto con vivo interesse e con grande soddisfazione, rilevando ben volentieri comme esso non possa mancare al nobile suo fine di giovare non soltanto al ceto docente, ma anche a tutto il clero in generale.

Il pregio intrinseco dell'opuscolo ha reso anche più raccetto a Sua Santità il filiale e devoto omaggio di questa nuova primazia di esegesi biblica onde la Santità Sua ringrazia vivamente la P. V. e gli altri membri del benemerito Instituto, e si augura di ricevere anche i fascicoli della Revista che usciranno in avenire onde poterne gustare la lettura, e pregustare il conforto dei buoni frutti che da essa ne tarrano gli ecclesiastici.

Col voti quindi che la opportuna Rivista, degna emanazione di quell'

illustre Ateneo che la P. V. presiede si degnamente, abbia una larga et proficua diffusione, l'Augusto Pontefice imparte di tutto cuore all P. V., ai Redattori e Colloboratori della Revista la Apostolica benedizione.

Con sensi di distinta stima godo raffermarmi

della P. V. Rev. ma aff. mo nel Signore.

P. CARD. GASPARRI.

All three publications may be procured from Pontificio Instituto Biblico Piazza della Pilotta, 35, Roma I.

New Library for the Catholic University of America.—At the annual meeting of the Alumni Association of the University held recently the Right Rev. Rector announced that plans had been submitted, definitely accepted and a benefactor had promised the necessary support for the erection of a new library building. The project is already in progress and a thoroughly modern building and equipment will be installed. The new building will be erected on the east side of the campus directly opposite the site upon which excavations are under way for the erection of the National Shrine of the Immaculate Conception.

When completed the new library will house one of the greatest collections of books in the National Capital. The present library of the University contains more than 200,000 volumes. During the past year the University was made the recipient of what is said to be the largest collection of books on Latin-America in the world, the gift of Dr. Oliveira de Lima, a distinguished Brazilian diplomat. In addition to Dr. Lima's volumes, 15,000 works on American history have been given to the University by Rev. Arthur Connolly, of Boston. These books cover nearly ever phase of the history of North America—discoveries, explorations, settlement, political development and biography.

Important Discoveries.—A most important discovery was made some weeks ago in the Church of Saint Josse-sur-Mer, in Artois. While transferring to a new reliquary the relics of the patron saint of the parish, it was noticed that the relics were enveloped in a piece of oriental cloth. The director of the Trocadero Meseum, of Paris, was called to study the piece of cloth, and was able to ascertain that it was a costly piece of fabric brought to France from Palestine at the time of the Crusades. It was possible to decipher the inscription which, translated, runs: "Glory and happiness to the Caid Aou Mansour Negtekin. May God prolong." The rest of the inscription was torn, but the information received was sufficient to determine the exact age of the tapestry, since the Negtekin mentioned was the general of Sultan Abd-Al-Malik, who caused him to be put to death in the year 961. It would seem probable that the tapestry was presented to the ancient Abbey of Saint Josse at the time of a first translation of the relics in 1195, by the Count of Boulogne, Etienne de Blois, whose uncle Godfrey de Bouillon had brought it back from the first crusade.

Another discovery of historic importance has recently been made at Canterbury, in England. It is a tomb, hitherto undisturbed, containing the remains of Abbot Roger II, or Roger of Chichester, who, according to contemporary historians, was elected abbot in 1252, died twenty years later and was buried beneath the altar of St. Katherine.

Beneath a large sheet of lead was disclosed a grave, also lined with lead, containing the skeleton, which was that of a man of tall and powerful stature. Remnants of his official robes remained.

Upon a finger of the right hand was a ring of copper gilt, while by the side lay the remains of his pastoral staff. Resting on the breast was a leaden plate bearing the following inscription:

X Hic: Reqviesit: DMC: Rogevs: Secvds: Qvondam: Abbast: Hvivs: Loci Qvi Obbitt: Anno: Incarnacionis: Dominice: M: Co: LXXII: Lvds: Decemb.

The ring, the remnants of the robes and the plate have been placed with relics of previous discoveries in the collge museum.

Upon the site of these excavations had been erected a mortuary and laundry belonging to a local hospital, but these buildings have lately been acquired and the mortuary removed. It is expected that under the site of the laundry, which has yet to be demolished, the tombs of King Ethelbert and Queen Bertha will be found.

New Papal Nuncio in Paris.—Monsignor Ceretti, the new Papal Nuncio to Paris, has taken up his residence in the French capital. The Nuncio has had a distinguished career in the service of the Church. He began his official career in the Penitenziaria Apostolica, but was soon transferred to the office of the Secretary of State in the section of Extraordinary Ecclesiastical Affairs, of which Monsignor Gasparri, now Cardinal, was Secretary. The then Assistant Secretary of State was Monsignor Della Chiesa, now Benedict XV. In 1904 Monsignor Ceretti was sent to Mexico as Secretary of Monsignor Serafini, and in 1906, when the office of Auditor of the Apostolic Delegation at Washington became vacant, he was appointed to fill it. He remained in the United States till 1914, and enjoyed a wide acquaintanceship among the Catholic Hierarchy and laity. When the new Apostolic Legation in Australia was established in 1914, Monsignor Ceretti was consecrated Archbishop, first of the titular see of Philipopoli, and later transferred to the titular see of Corinth, and was sent to Australia, where he accomplished very valuable work for the Church. In 1917, on the appointment of Mgr. Pacelli as Nuncio to Munich, Archbishop Ceretti was recalled to Rome and appointed Secretary of Ecclesiastical Affairs.

His appointment as Nuncio to Paris is hailed with approval by officials of the French government, and by the Parisian and provincial press; and it is felt in France that his presence there may do much to remove the remaining traces of ill feeling between the Third Republic and the Holy See, which arose over the passage of the laws providing for the separation of Church and State in France and the inauguration of a policy which M. Viviani, Minister of Labor, outlined when he said in the Chamber of Deputies, November 8, 1906: "Through our fathers, through our elders, through ourselves—all of us together—we have bound ourselves to a work of anticlericalism, to a work of irreligion. . . . We have extinguished in the firmament lights which shall not be rekindled."

Monsignor Cerretti's thorough knowledge of modern international law and practices has attracted worldwide attention. Much of this knowledge he owes to his experience as Auditor of the Apostolic Legation in Washington, where he was brought in contact with the best intellects in modern diplomacy and influenced by the free and vigorous atmosphere of the American capital.

There is considerable misunderstanding in many instances concerning the powers and duties of a Nuncio. He really holds a double position; first as the representative of the Pope to the head of the State to which he is accredited; and second as the representative of the Pontifical authority in relation to the clergy of the country.

His position differs from that of the ordinary diplomatic representative in that he represents a sovereign whose spirtual subjects are the faithful and the clergy of the country to which the Nuncio is sent.

As expressed by Pope Pius VI during a controversy over the right of the Nuncio to intervene officially with the clergy: "It is beyond question that our predecessors from the most remote times exercised the power of sending legates and Nuncios into the dioceses of other bishops, by virtue of their right of primacy." This question was settled by the imperative decree of the Vatican Council that the Nuncio represents the Pope with relation to the bishops of the country to which he is sent.

Practically all of the modern Nuncios have been Italians, the one notable exception being Monsignor Czaski, a Pole, who was Nuncio to France during the presidency of Monsieur Grevy. There have been two lay Nuncios in modern times: Bernardin Pimentel, who was married and the father of eight children, Nuncio to Spain under Pope Adrian VI; and the Marquis Camillo-Massimo, who represented the Vatican at Paris just after the French Revolution. The Count Pieracchi, a layman, was chargé d'affaires at Paris just prior to the appointment of the Marquis Massimo. During the reign of Louis-Phillippe the Vatican was represented in France, for fourteen years, by a chargé d'affaires and a Nuncio was not sent to that country again until 1844.

Even in non-Catholic countries, the Nuncio is considered the dean of the diplomatic corps and speaks in the name of the entire corps to the head of the state on all formal occasions. Only Cardinals take precedence over the Nuncio, who is usually an Archbishop.

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